

VOLUME V

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A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY



JULY, 1936



ADDRESS ALL COMMUNICATIONS TO

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AUSTEN KENNEDY DE BLOIS, *Editor*

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Editorial Notes

AMERICANS ARE irrepressible and incorrigible organizers. It is said that if two Americans should find themselves on a desert island, the sole survivors of a shipwreck, they would forthwith proceed to organize themselves into a club or society for the exploration and colonization of the island and its surroundings. They are forever making new laws of every sort and type; and they are forever organizing for every object under the sky. These criticisms are illustrated in the fact that within the past two weeks a new national political party has been formed, with the title of the Union Party; and a new religious party has been formed, with the title, The Presbyterian Church in America. We hope that both of these new sects or groups may prosper exactly according to their deserts. The new political party seems likely to attract to its banner and enrol amongst its enthusiastic constituents, a large number of disgruntled protestors; while the new religious company may be successful in welcoming to its fold many ultra-conservative Christian leaders whose theological views are supposed to be stricter or sounder than those of the historic groups. The head of the new political movement is Senator Lemke of South Dakota; and the chieftain of the new Presbyterian group is Dr. J. Gresham Machen, the Acting President of the Westminster Theological Seminary in Philadelphia.

* * *

WE NOTICE that one of the dignified and self-conscious delegates to the National Democratic Convention in the City of Philadelphia, in mighty wrath, because of his own

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greatness, stormed out of the Convention session on account of the fact that a Negro Baptist minister was invited to offer a prayer, and did definitely do so in the presence of the delegates, and at the request, we suppose, of the National Committee. It would seem impossible to the ordinary observer that such an event as this could occur in the midst of a civilized land which is supposed to be dedicated to the purposes of a Christian nation. The action of this man, whose name we believe was Smith, and who probably belongs to some high order of established aristocracy, is neither condemnable nor outrageous; it is simply funny. However, in the midst of a fairly progressive civilization, such specimens of humanity still, fortunately, survive for the amusement of their fellow human beings.

* * *

ON THE WHOLE, the two great National Conventions which were recently held have been rather tame affairs. We remember well the great Democratic Convention of forty years ago, when William Jennings Bryan made his "Cross of Gold" speech, and was immediately nominated for the presidency of the United States. We remember also the Republican Convention the same year, which Mark Hanna held in one hand, while he balanced William McKinley in his other hand. We remember also the unparalleled Populist Convention of the same year, with speeches by "Cyclone" Davis of Texas; and "Sockless" Jerry Simpson of Kansas; and Mary Ann Lease; and Ignatius Donnelly, the fighting politician; and General Coxey, who had recently marched with his ragged army on the City of Washington; and at which a number of notorious or famous radicals and near-radicals uttered blazing words of oratory. That was the most frantic and effervescent and dramatic and conviction-inspired and tumultuous Convention ever held in the annals of American history. We sat through all three of those notable Conventions in 1896; and we dolefully regret the passing of the spirit of real enthusiasm in America's political gatherings.

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THERE WAS A certain amount of manufactured enthusiasm, both at Cleveland and at Philadelphia; but it was not free or natural, although it was noisy to the last degree, vociferous and strained. Men clasped each other by the hand, threw their hats in the air, waved their State standards, yelled and hooted like drunken sailors; but there were no really deep feelings or sentiments pervading their assemblies. There was an excellent opportunity for research work on the part of psychiatrists or students of mob psychology.

* * *

WE ARE MOVED to speak of this matter because not long ago we heard a criticism by "a modern business man," a gentleman of rather cold and calculating nature, who has been able to accumulate a large number of dollars—several hundred thousand of these, in fact. Incidentally, he indulges in politics just to the extent that he thinks will aid him in pushing forward in business life. He was quite critical and harsh in his judgment of religious people. He knew so much and had become so learned, and so much of an authority within his own little sphere of action, that he felt quite competent to judge all disciplines and purposes and movements within any and every sphere of human life.

* * *

THIS MAN OBJECTED to the work of the churches because he did not believe in Revivals. As a matter of fact, Revivals are rather scarce in these days; and certainly the type of Revival that this man judged in so airy a fashion are not very common in our day. He denounced the display of emotion at the meetings of the churches. He talked about the loud-voiced hallelujahs and amens, as though they were characteristic of all church services. He was very severe in his rather cynical allusions to the "display of emotional instability." He believes that religion should be quiet and serene and dignified and formal.

* * *

WE SUPPOSE that this man is entirely sincere; but we happened to see this same man at a big league baseball game;

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and he and two or three men who were with him, sitting at some distance from us, behaved like crazy adolescent incompetents, in whom all mental and moral inhibitions had been broken down. These men threw their hats in the air, embraced each other, shouted at the tops of their voices; they behaved exactly like unleashed madmen at a frolic. Yet one of them was the man who decried the religion of the churches, and even indirectly Christianity itself, because he had observed, perhaps in his childhood, certain men and women mightily moved by the Holy Spirit of the living God, dare to display their feeling by crying aloud the hallelujahs and amens of their rejoicing hearts.

* * *

AGAIN AND AGAIN, and in various cities of the old world and the new, we have stood in the gallery of a Stock Exchange and watched the wild antics of the men in the pit. The enthusiasts of the Stock Exchange, of the baseball bleachers and the national conventions belong very definitely within the realm of the ephemeral and the superficial. They are generated by momentary feelings of exaltation or otherwise; they attach themselves to objects or interests which are largely narrow and selfish; and in most cases these are fostered and forced by more or less mechanical emotions. On the other hand, spiritual emotions which are generated in religious services belong to the deeper elements of human life, and are connected with the virtues and values which are eternal in their character.

* * *

IT IS TRUE that such manifestations as those of the Holy Rollers, or Holy Jumpers, which were common in connection with camp meeting hysteria and the extreme forms of evangelism, partook to a great extent of the morbid and abnormal. But genuine displays of deep emotion in services of religious worship are in every way far more normal and far more productive of genuine results in the realm of religious progress and spiritual achievement than the ordi-

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nary formal attitudes of unemotional and rather cold-blooded worship.

* * *

WE ARE SIMPLY trying to expose the hypocrisy of many of the present-day critics of the church. This man who goes into a ridiculous hysteria over worthless things, becomes the stern judge of his more normal fellows who dare to rejoice and shout over things that are vital and eternal. He would go crazy over a baseball contest, but would be utterly ashamed to shout amen at a prayer meeting. He would act like a lunatic at a political convention, and then condemn an expression of sincere and deep-reaching emotion on the part of an earnest and vigorous Christian worker whose shoes he is not worthy to stoop down and unloose.

* * *

WE FEEL STRONGLY that greater enthusiasm rather than less is needed in the church and in its work and worship at this time. The call of the time is for a revival of religion that shall be powerful, universal, permanent. We do not argue between the old and the new evangelism; but we believe that those churches and denominations which are constantly speaking of the importance of evangelism but not entering into the sacrificial spirit of evangelism, are missing the mark, and utterly failing to reach the best that is possible in these critical days.

* * *

AS A MATTER OF FACT, the difference between the old evangelism and the new evangelism is largely a difference of method and not of spirit. The impelling motive of Christianity is Christ's love, and that does not change. The aim of Christianity is the salvation of the world; and until the whole world is saved that aim is as clear as the sun in mid-heavens. The inspiration and impelling force of Christianity is that of the Holy Spirit; and the leadership of the Spirit remains the same. Nevertheless, in methods and manifestations, in ways of working, there are changes and varieties in each succeeding age.

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THE QUESTION has even been asked: Has the old-time Revival ceased? It is a difficult question. We may ask, what is the "old-time Revival?" Every great awakening has marks of its own. Every great movement affects different classes differently. In the marvelous Revival which swept through Wales years ago, it was noted that the English-speaking churches, though profoundly moved, were not moved in just the same way as the Welsh-speaking churches. In the former there was far less emotional expression, far less excitement. Interruptions in the meetings were less frequent, manifestations of joy less outwardly boisterous. Yet in the English and Welsh churches alike the power of the Holy Spirit was felt; and His quickening power experienced.

* * *

THE REVIVAL for today may not be of the character that any particular group could foresee or would prefer; but one thing may be affirmed with certainty; the new awakening for which we wait will insist upon a new life. As long as men sin they need to be saved; and salvation can only mean a renewed life. It meant this for the evil-living Magdalene; it also meant this for the outwardly correct-living Nicodemus. This latter person, cultivated, learned, observing the law's demands, was the very man to whom Christ spoke the startling words: Ye must be born again. Nicodemus was vastly nearer to the Kingdom than was the Magdalene; but he needed, just as she needed, newness of power, and a complete renewal of life. Whatever the new evangelistic methods for the oncoming mighty Revival may be, the necessity for a changed heart and a renewed life must be and will be made central.

* * *

THIS NEW REVIVAL, toward which many of us believe we are surely and rapidly moving, this Revival which will enter into the warp and woof of our western civilisation with mighty quickening power, will emphasize the necessity for the consciousness of God. Jesus Christ our Lord moved at every moment in harmony with God's will. We have had

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money gods, and pleasure gods, and society gods, and many other gods. One man makes an idol of his profession, another of his pet hobby, another of his evil habits. Nothing but the same spirit that roused the Master in the Temple courts can drive these false deities forth from our lives and make room for the dedication of ourselves to the full service of the High and Holy One. We must study to know God's will. People must be led to the consciousness of God. The hearts of multitudes are crying out to the preacher today: Oh, give us God! Give us God! even as the gypsies in Wales uttered the cry to George Borrow, the Bible evangelist, many years ago.

* * *

ALONG WITH THE arousing of the God-consciousness, there must be stimulated within the hearts and minds the consciousness of sin. The world today conceives of sin in terms of mistakes and blunders. It evades the real issue. It declines to believe that "the heart of man is deceitful above all things, and desperately wicked." It veils the damnable character of all sin. It seems not to understand the blackness of darkness that lies in that region of sin in which all of us wander at times, and in which some of us maintain our continual residence. Until men and women come to realize profoundly the unutterably devilish character of the sin which is rampant in the human heart, we cannot expect a widespread or gloriously productive revival of religion.

* * *

NATURALLY, the Revival that is coming, in promoting the consciousness of God, and in revealing the awfulness of sin, will lead to the flaming exposition of the redeeming love of God, which is manifested in the sacrifice of Jesus Christ upon the Cross. This must be made the heart of every coming Revival. Here the Gospel enters with its preciousness, its glory, its vision, and its way of salvation. Here the Cross of Calvary triumphs over sin and makes possible a way of escape from the burden and dire results of personal failures and iniquities.

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LET IT BE clearly understood and definitely made known by every true minister, to every waiting congregation, that in order to obtain great results from God we must make great sacrifices for Him, and be ready to shoulder great responsibilities. The things of the world and the things of the Spirit must be kept apart from each other, as they were in the thinking and prayers of the leaders of an earlier day. We read some time ago that in a certain church they were having their Easter music, beautiful and inspiring, when suddenly, with a wheeze, the music stopped. There was no more music that Easter day. Upon examination, it was found that an eel had been pumped by the city water works into the pipe connecting the organ with the motor, and had effectively shut off the power. The slimy things of the world, if they get into our Christian churches and homes, do most certainly put an end to all our music and devotion, and cut us off from the power of the Spirit of the living God.

* * *

THE GREAT REVIVAL is surely coming. We are more and more confident all the time of this fact; but we must make room for it and prepare the way of the Lord. However methods may differ on account of changing times and modern conditions, the new Revival will still emphasize, and we believe will emphasize more mightily than ever before, the need for the consciousness of God, the consciousness of sin, and the realization of the possibilities of redemption unto a new life of power through faith in the atoning merits of the Son of God.

* * *

THERE ARE VARIOUS instrumentalities that we may use in our praying, and in our working, and in our thinking, as we look toward the dawn of this Revival which we believe is surely coming. As a nation we have grown to superb physical proportions in the course of a hundred and sixty years. What a great body we possess; and this body is alert with immense vitality. Men and women have been busy in the building and shaping and adorning of this national body.

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Have we correspondingly grown in intellect, in qualities that make character, in spiritual values and evaluations? Certainly we have fashioned mechanical marvels. We have constructed skyscrapers. We have conquered one continent in the name of science, and bisected two continents in our search for trade and speedier communication. Nothing seems to be impossible in the way of victories over nature. The fact remains, however, that we have left still undeveloped the highest attributes of cultural appreciation and spiritual perception.

* * *

WE MIGHT AS WELL face the facts. Future generations will make little of our so-called "splendid scientific achievements." They will fail to honor us for our ingenuity in devising mechanical toys. Their study of us will lead them to condemn our crass and materialistic tendencies in education. Posterity will honor, on the other hand, those few great souls who lived for eternity in the midst of time. Yes, and it will honor the humble men whose souls were avenues of revelation, who waited upon God that they might give the priceless vision to man. The people who bestow the great gifts of the inner life, who have the kindly heart and the generous hand, who have sacrificed in order that the Christly life might go on in their lives—these are our immortals. It is certainly one of the principal duties of the minister and the church today, to hold before the gaze of others, the high example of those noble souls who built strongly and permanently for oncoming generations, as the enduring guarantee of manhood and womanhood, of character and sacrifice, Godliness and heroic service.

* * *

THE MOVEMENT in behalf of Christian Unity has been gaining greatly in force and influence during the last few years. Some time ago the assertion was being widely made that the main challenge of the twentieth century to the Christian churches was that of secularism. In America, as elsewhere, secularism is a powerful enemy. There is an even greater world-menace, however, and one that has made

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terrifying progress during the last decade. It consists in the new worship of the State, as manifest in various countries. Its foreshadowings may be discerned in recent developments in America, while it has attained colossal dimensions overseas in the form of Fascism in Italy and elsewhere, Naziism in Germany, and Communism in Russia. In each instance the figment of the totalitarian State is used as the agency of control in relation to the religious life of the individual as well as within the areas of his political, social and cultural endeavors. In its issue this policy would mean the complete extinction of freedom of conscience as well as of every form of political liberty.

* * *

TO MEET THE CHALLENGE of this threat the Church has a potential force of seven hundred million enrolled members, but unfortunately these do not constitute a single coherent and united force. They are split up into several major branches and countless minor divisions. Many of these sects and denominations, jealously guarding their own traditional deposits, are indifferent or hostile to other similar groups. It has been well said that "the world is too strong for a divided Church." How can these various companies, all seeking to exalt the same Christ as Lord and Master, be brought into closer fellowship, and, if possible into understanding and sympathetic unity?

* * *

EFFORTS HAVE BEEN MADE, locally and sporadically, looking toward closer relationships. These efforts have in many cases enriched the spiritual life of the communities in which they have been operative, have enlarged church attendance, and have enabled a federated group to deal effectively with moral and social issues involving the civic life as a whole. The Federal Council of Churches of Christ in America, though sometimes it has followed mistaken policies, has in the main rendered an immense amount of valuable service to the Christian Church; while similar organizations in a dozen different European countries have met with excellent success. Also, the merger of denominations in organic un-

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ion, in the United States, Canada, Scotland and England, has produced rather remarkable results.

* * *

DURING THE SUMMER of next year, 1937, two very important gatherings will be held, in the cause of Christian unity. One of these, the World Conference on Life and Work, will meet in Oxford, England, in July, while the other, the Decennial assembly of the World Conference on Faith and Order, will meet in Edinburgh in August. Ambassadors of good will from all over the world will come together at these gatherings. Since the last Decennial Council of the latter body, which was held at Lausanne in 1927, and which was the first Council of its kind in four centuries of separation and division, great achievements have been wrought, an ever-increasing sense of fellowship has been manifest, and a deepening desire for some definite form of International Unity has been felt by the leaders of the great movement.

* * *

IN CONNECTION WITH the forthcoming event at Edinburgh, a preliminary conference of the Continuation Committee, lasting for more than a week, will be held in Clarens, near Montreux, in Switzerland, at the end of July and the beginning of August, 1936. The churches of America will be represented at this gathering by Dr. William Adams Brown, of the Union Theological Seminary, New York; Dr. Angus Dun, of the Episcopal Theological Seminary, Cambridge, Mass.; and Dr. Austen K. deBlois of The Eastern Baptist Theological Seminary, Philadelphia, who are members of the American Commission of Ten, of the World Conference. At this meeting final preparations will be made for the Edinburgh gathering, and the program for the occasion will be outlined. The final goal of this International Council is a deepening of understanding and fellowship among the different communions, and the acceptance of a larger body than hitherto of convictions which all are willing to acknowledge as part of the common Christian heritage. The Archbishop of York is the Chairman of the Conference.

The Problem of Freewill in its Theological Aspects

BY REV. JOHN PITTS, M.A., PH.D.

THE problem of the Freedom of the Will may be justly described as one of the perennial problems of human thought. It is a problem that has engaged the attention, and called forth the dialectical skill, of some of the world's greatest thinkers—one that has often provoked long and bitter controversy (especially in the realm of theology) and concerning which much has been written, chiefly from the opposed standpoints of Determinism and Libertarianism. Through centuries of speculation the question whether or not man is really free, and if he is free in what sense that freedom is to be understood, has been considered by men of almost every school and type of thinking—by moralists and theologians, by psychologists and metaphysicians—so much so, indeed, that one recent writer remarks, with pardonable exaggeration, that “the history of the problem of the will is almost the history of philosophy” itself. Obviously it is impossible to cover all the ground, even in outline, in the course of a short article. We shall therefore confine ourselves to the problem in its theological aspects, though it must be borne in mind that even with this severe limitation an exhaustive treatment of the question of Freewill cannot be attempted. Moreover even if we resolutely limit ourselves to the problem in its purely theological aspects we shall find ourselves constantly brought within sight of issues which are not strictly theological in character.

In his book, *The Unique Status of Man*, Prof. H. Wildon Carr asserts that the question of the Freedom of the Will is essentially the problem of Christianity. “The idea of freedom,” he says, “originated in the Christian conception of man's relation to God, and the problem of freewill first became explicit in the development of Christian doctrine.” This is an overstatement of the case. As every student of

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the history of philosophy knows, it is within the sphere of Greek ethical speculation that the problem originally asserted itself. It is, however, quite true to say that the question of Freewill becomes far more acute in the form in which it is raised in Christian theology than it ever could be in Greek philosophy. The ethical thought of ancient Greece is largely colored by the Socratic intellectualism, with the result that there is a marked tendency to construe moral failure in terms of *ignorance* and *error*. Christianity, on the other hand, by its clear insistence on the notion of *sin*, deepens both man's sense of guilt and responsibility and his feeling of dependence upon Divine grace and succor for all spiritual good. Hence, after the rise and spread of the Gospel, the problem of Freewill takes upon itself a new form and is discussed, not from the standpoint of man's relation to nature, but from the standpoint of his relation to an Almighty and All-Wise Creator and Redeemer. In so far as the Greeks concerned themselves with the freewill question their chief interest was in its bearings upon the life of virtue as the normal life of man in his capacity as a denizen of this world, and particularly as a member of a given social order. Christianity, by its doctrines of spiritual redemption and of immortality, gives a different emphasis, not only to the moral life in general, but also to the freewill problem in particular. At the beginning of the Christian era, and subsequently right down to the 17th century, the problem of freedom takes on a decidedly theological complexion, and "the relation of freewill to the divine attributes of omniscience and omnipotence, to the origin of moral evil, and to the administration of divine grace, furnished the subjects of the great theological debates carried on successively between Augustinian and Palagian, between Thomist and Scotist, and between Calvinist and Arminian."

Christianity is, of course, rooted in Judaism, and in some important respects carries on the earlier tradition. The main stress of the Hebrew writings, both canonical and apocryphal, falls upon man's ability to respond to the movements of the Divine Spirit, though its insistence upon the

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sovereignty of God can be, and has been, interpreted along purely deterministic lines. In the life and teaching of Jesus the chief tendency is towards a recognition of the freedom of the will, though it is an assumption or working principle rather than a reasoned or argued truth. On the other hand, an element of necessity is not wanting and seems to be clearly indicated in certain of His utterances; but even these sayings can be interpreted in non-deterministic terms. In the case of the Apostle Paul, we have a practical recognition of the fact of freedom in his attitude in preaching the Gospel, and a theoretical recognition of it in his philosophy of history. But on the other side we find passages in the Pauline epistles which seem to teach a doctrine of theological determinism, and to which those Christian thinkers who advocate some form of Predestinarianism readily appeal. The interpretation of these passages is considerably disputed, but it cannot be denied that historically considered all forms of theological determinism which have appeared in the history of Christian thought go back to certain aspects of St. Paul's teaching. Augustine, Thomas Aquinas, Martin Luther, John Calvin, Jonathan Edwards, and Thomas Chalmers, all regard themselves as carrying on the Pauline tradition on this question of human freedom (as indeed in their general doctrine of sin and salvation) though their opponents urge that they were exegetically unjustified in tracing their theological determinism back to the great Apostle.

During the Patristic period we find that the leaders of Christian thought were, for the most part, strongly inclined to a non-deterministic point of view; and in their advocacy of it they were reacting against the conception of Fate or Necessity which Stoicism had considerably helped to popularize at the beginning of the Christian era. Consequently we discover in the Christian literature of the second and third centuries an emphasis upon the freedom of man that, with the exception of the Epicureans, is far more pronounced than any to be found in Greek philosophy. Justin Martyr, Tatian, Clement of Alexandria, Origen, Tertullian,

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Irenæus, Cyprian, Methodius of Lycia, Arnobius, Hippolytus of Rome, John Chrysostom, as well as others who might be mentioned, all protest against the doctrine of Fate in the interests of moral responsibility, which they regarded as essential to any right understanding and preaching of the Gospel; and towards the end of the fourth century their teaching on this subject comes to be represented as standard Christian doctrine.

At first even Augustine accepted this position, and in the earlier years of his Christian life and thought he wrote a defense of Freewill against the Fatalism of the Manichæan philosophers. But in the development of his system, and as a reaction against Pelagianism, Augustine reaches a position in which the application of the concept of freedom is limited in such a way as to be transformed into determinism. There is no need to give an outline of his system. As is generally known, it takes its point of departure from the doctrine of original sin, and centres around the dogma of unconditional election, with its corollary of irresistible grace; and "the unfortunate general outcome is that Adam was responsible because free, and that we are unfree though responsible." This doctrine of absolute predestination completely destroys the freedom of the will. Moreover, where grace is irresistible all moral effort—and indeed the Church and the sacraments too—becomes futile and unnecessary, and man himself can scarcely be said to be a moral being at all. Augustine's influence, in his own day and in subsequent centuries, was very great, but this was due to his acute psychological analysis, the comprehensiveness of his doctrinal system, and his perception of divine grace as the heart of the Christian religion, and not to his insistence upon the dogma of unconditional election. Indeed, his teaching on this latter point was seen to be a novelty in the Church, and in influential quarters was regarded with strong suspicion, even by many who could not accept the extreme views of Pelagius. In the controversies which followed in the fifth and sixth centuries, it is usual to find that even where Augustinianism is favored a certain caution marks the proce-

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ture, and a distinct tendency towards semi-Pelagian views can be noticed. In Rome, for example, Augustine's "writings are highly commended, and opposition to them is censured, but without specifying the particular doctrines in which his teaching is to be followed; and *specific* censure of contrary teaching is avoided." (Rainy: "The Ancient Catholic Church.")

We need not follow the course of the conflict between the Augustinian and anti-Augustinian points of view during the periods of the earlier and later Scholasticism, though we may remark in passing that such outstanding Christian thinkers as John Scotus Erigena, Anselm of Canterbury, Peter Abelard, Duns Scotus, Thomas Aquinas, and William of Occam, all found themselves ranged on one side or the other of the seemingly interminable debate. It is when we come to the opening of the modern era in the 16th century that we witness the dispute over the Freewill Problem in its Theological Aspects in its most virulent form. Within the Roman Catholic Church several attempts were made to revive Augustinian Predestinarianism, the important names in this connection being Michael Bajus, Luis Molina, and Cornelius Jansen. But the attempts were unsuccessful and the semi-Pelagianism which seems to be inherent in Roman theology continued to prevail. In Protestant circles, however, a somewhat different story is to be told, due entirely to the genius of John Calvin. It was he who took the generally disregarded aspects of Augustine's teaching and made them the chief corner stones of a compact and powerful theological system. It was he who clothed the skeleton of Augustinian Predestinarianism with flesh and blood and made it a living and moving force in Christian thought. With rigorous logic, acute intellectual power, and true religious fervor, Calvin—as James Orr says—moulded the fundamental doctrines of Christianity "into a logically articulated system, under the guidance of the great determining thought of God's absolute sovereignty in the worlds both of nature and of spirit, and gave them a form fitted to exercise the strongest influence on both in-

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tellect and will, in the individuals and peoples accepting them." Central to this system is the doctrine of Absolute Predestination. Calvin teaches that there is no salvation for any man apart from the electing and irresistible grace of God; and that those who are not predestinated to eternal life are foredoomed to everlasting reprobation; and further that on account of Adam's transgression and guilt human nature is totally depraved, the human will being consequently in bondage and unable to achieve any moral or spiritual good. The irresistibility of God's grace and the inability of man's will are thus two of the fundamental aspects of the doctrinal system fashioned and formulated by Calvin.

It was inevitable that this harsh and rigorous construction of the Gospel should provoke earnest protests and vigorous reactions. By far the most important of these anti-Calvinistic movements was that which is called Arminianism, after its first leader, James Arminius, the virtual founder of the Dutch Remonstrant Church in the 17th century. Over against the Absolute Predestinarianism of the Calvinists, Arminius and his followers (chief of whom was Simon Episcopius) maintain the conditional nature of the divine decrees in so far as they affect men's lives. They met the Calvinistic denial of human freedom with the assertion that divine grace, while indispensable to the spiritual life, is not irresistible, and that human depravity is merely a bias which leaves man's will unfettered and does not destroy the individual's responsibility for his own character and destiny through the decisive choice of faith or of unfaith. Thus Arminianism "is an attempt to formulate a protest from an ethical point of view. The end sought is the maintenance of human responsibility and the moral conditions of praise and blame, reward and penalty, while still upholding salvation by grace." (G. P. Fisher: "The History of Christian Thought.")

Now it is easy to see that Calvinism and Arminianism present two entirely opposed and antagonistic interpretations of God's redemptive relations to man. The former

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is essentially a *theocentric* system. It starts out with an a priori conception of the Deity as Arbitrary Will and, despite its appeal to the Scriptures, deduces its other articles of faith from this basis and fundamental principle. God is regarded as the Supreme Being Who, because He is bound by no law, is free to do as He pleases. He is subject to no considerations save those of His own unlimited will, and therefore cannot be judged by any human standards of conduct. What applies to man does not necessarily apply to God. What is wrong for man to do can be right for God, if He so chooses to regard it; and whatever He does, and however it may be at variance with the developed ethical consciousness of mankind, it calls for no complaint or criticism, not even from those creatures to whom He does it, and who may suffer temporally or eternally because He does it. Calvin is most emphatic in his insistence upon the transcendence of God and His isolation from the world; indeed, as Prof. A. V. G. Allen says, in Calvin "the separation between God and humanity is emphasized as it had never been before." Yet Calvin regards this transcendent God as the promulgator of the moral law in virtue of which sin and its due deserts are (to use Plato's famous phrase) "rivetted together"; and he tries to reconcile this conception with the idea of God as Arbitrary Will. This he does by making a distinction between the nature and the will of God. The divine nature, which we know, is the sphere of necessity; the divine will, which we do not know, is the sphere of freedom. God, transcendent and absolute, *must* be just, for that is His nature; He *may* be merciful, for in that respect He is perfectly free. This position inevitably leads to a very harsh conception of the divine character and purpose; and nowhere is this more clearly seen than in the Calvinistic doctrine of unconditional election, with its concomitant of irresistible grace.

Arminianism, on the other hand, is essentially an *anthropocentric* system; hence, its strong humanitarian tendencies and the welcome it accorded to the Cartesian philosophy. Its rejection of the Calvinistic doctrine of absolute predes-

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tionation is based on a conception of justice which emphasizes the rights of man as a moral personality. Sin, so it urges, does not reduce man to the level of a mere puppet in the hands of an inexorable fate. Because of the Fall man is not transformed into a mere vessel of wrath or of mercy—a creature damned because of inherited guilt for which he has no responsibility or saved by a grace which operates without any reference to moral values. Man the sinner has at least one right, viz. the right to a fair trial before an impartial tribunal; and this right is not forfeited because the Judge is Almighty God. But how can there be real justice in God's relations to man if grace operates capriciously as the expression of an arbitrary will? Moral failure, though it means moral slavery, does not destroy man's status as a moral being, for whom—as Kant puts it—"I ought" implies "I can." Despite Adam's transgression, his children still retain the ability to believe and the ability to choose; and if the principle of equity means anything at all, it demands that the righteous "Judge of all the earth" shall deal with every member of Adam's race as possessing these abilities. Hence, there can be nothing in the nature of absolute and unconditional election, whereby God takes one to Heaven and sends nine to Hell "all for His own glory." Man's destiny cannot be deduced from the premise that God is Sovereign Will, and can therefore do as He pleases. The Almighty has chosen to create man free and responsible; and His relations with man must be conditioned and determined by this fundamental fact. If God Himself is moral personality, and if man has been made "in the divine image"; then God cannot deal with man merely as if he were a non-moral thing. "If the Creator and the creature are alike moral in character, it follows that necessitating action on the one side, and necessitated action on the other, are both excluded. By His own voluntary act God has limited the range and exercise of His physical attributes, and so the terms which express His relations to man must be those of reason and freedom, not those of will and necessity."

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From this brief historical survey of the treatment accorded to the Freewill problem in the history of Christian thought, it may be deduced that the question is of utmost importance to the interpretation of the Christian Gospel. This does not mean that, historically considered, the denial of man's status as a free ethical personality means the end of Christianity, for as we have seen there is a type of Christian doctrine which virtually denies any real freedom to man and yet claims to be correctly setting forth the essence of Christianity. What is meant is that there are two distinct and opposed interpretations of God's redemptive relations to man, at the heart of each being a definite conception of human freedom, the one negative and the other positive. From the point of view of religious experience the question to be resolved is: What is the nature of the act of faith whereby the divine salvation is made operative in the human soul? Is that act of faith the exercise by man of his freewill in making his choice between the alternatives of eternal life or eternal reprobation? Or is man's alleged freedom apparent rather than real, being merely the expression of an eternal necessity? From the point of view of the Christian conception of God as sovereign and supreme the question is: Is predestination conditional or absolute? And is His grace an irresistible force which cannot be opposed, or is it a redeeming power which reveals God's unending concern for man's highest well-being, yet which never fails to treat and deal with him as a moral personality, free to accept or to reject the proffered grace? Only two answers, both real alternatives since they are exhaustive and mutually exclusive, can be returned to these questions, the Augustinian or Calvinist and the anti-Augustinian and anti-Calvinist answers. Both replies make their appeal to reason, to tradition, to authority, and to Scripture, yet they are irreconcilable and logically destructive of each other. It is not simply a case of over-emphasis in both cases, offering the possibility of reconciliation in a higher synthesis. Either God is Arbitrary Will or He is not; either man is

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morally free or he is not. If God is Arbitrary Will as Calvinism teaches, then man cannot be free in any real sense; if man is in any real sense free as Arminianism asserts, then God cannot be Arbitrary Will, election cannot be unconditional, and grace cannot be irresistible. The two views are logically contradictories, one of which must be true and the other of which must be false; and the utter impossibility of harmonizing them as they have usually been presented in the history of Christian thought constitutes, as Prof. H. Wildon Carr says, "The tragedy of the Christian theory as a way of life."

Now all this is not irrelevant to present-day issues either in philosophy or in theology; and it is a mistake to think that the controversy between Calvinism and Arminianism can be relegated to the scrapheap for worn-out disputes. After all, the debate is only the theological form of the perennial discussion of the relation between the One and the Many; and although certain terms and forms may be antiquated the central issues of the controversy are still very much alive. In some respects the movements of modern thought present us with a rather curious situation. On the one hand, we have a revival of Calvinism in the Barthian theology. On the other hand, we have in present-day thinking outside theology a significant rehabilitation of a positive doctrine of freedom. And that in several directions. Nineteenth century thought, both scientific and philosophic, was largely dominated by the mechanistic conception of nature and of man, due chiefly to the rise of the doctrine of evolution and the strict scientific interpretation of the principle of the uniformity of nature. Aristotle's famous dictum, "Nature does nothing at random or in vain" was made the fundamental postulate of all attempts to construct a consistent "world view," and in such a "world view" there seemed to be no room for freedom in any real sense of the term. Today, however, there is a distinct breakaway from the mechanistic conception of life; in the newer physics and the newer biology, and even in certain tendencies in psychology, we have a reaction against the older deterministic

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view; and even such so-called fundamental scientific postulates as the law of the conservation of matter and energy and the law of causation are no longer so firmly established as once they were. Now it is easy to see where we may get. If Barthianism, with its theocentric teaching, comes to dominate modern theology, and if the newer movements in science and philosophy, with their emphasis upon freedom both in nature and in man, come to be determinative for modern non-theological thought, we shall be faced with a dualism between the thinking of the Church and the thinking of the world more rigorous and clear-cut perhaps than any we have ever known before. The doctrine of "separation from the world" will take upon itself a fresh complexion, and the leaders of theological thought will find themselves in "a little garden walled about." And that might be a tragedy—one, perhaps, greater than that to which Prof. Wildon Carr refers.

Thus the question presents itself: Have we as Christian thinkers any interest in defending freedom? Or shall we, in the face of modern methodology (which has given us truth in so many directions) travel the "high priori road," take our point of departure from the conception of God as Absolute Sovereign, and leave moral freedom to look after itself? It is, after all, primarily and fundamentally a question of starting point. Shall we start with God, as Augustinianism and its modern counterparts Calvinism and Barthianism urge we should, or shall we start with man, as is maintained by the opposing tendencies of thought, both theological and nontheological? We have no doubt as to the answer to be returned. As Christians we believe in an *objective* revelation of God's character and purpose and will in nature, in history, in Scripture, and supremely in Christ. But that objective revelation must be *subjectively* apprehended, appreciated, and appropriated in experience; else it need never have been given to us. It is therefore from experience that we must take our point of departure, even in our efforts to solve the problem of God's redemptive relations to man. Now experience bears witness to the fact

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that man possesses a sense of freedom; even the most determined Determinist cannot deny this. Of course, it may be urged that this consciousness of freedom is merely an illusion, based—as Spinoza said and many others have repeated since his day—on the fact that we know what we do without knowing all the factors and forces operating to make us do it. This, however, is an appeal to ignorance and really carries no weight; for if we knew all the factors and forces at work we might have a clear testimony to the fact of freedom; and, besides, as Prof. A. S. Pringle-Pattison asserts, the sense of freedom is an immediate certainty of experience and “no argument can affect an immediate certainty.” Besides, as Christians, we believe that we live in an “honest world” and we cannot rationally hold that nature is the Arch-Illusionist, deceiving us into believing that we are free when we are all the time bound in an iron chain of necessity, puppets in the hands of fate or destiny or God, or whatever other term we care to employ. Usually when a man feels cold, he is cold; when he feels happy, he is happy; when he feels ill, he is ill. If then he feels free, why deny the reality of his freedom and treat the sense of freedom as if it were a mere illusion? Even the Predestinarian is loathe to deny the reality of human freedom; both Augustine and Calvin seem, at times, to want to conserve it. We may take it then that as far as Christian doctrine is concerned there is generally some recognition of man as a free moral personality. How exactly that freedom is to be defined we need not concern ourselves here. It will suffice if we say that it means that man is an active participant, and not a mere passive spectator, in the game of life. But—and this is the point—if we start out with an a priori conception of God as *Absolute* Sovereign (the emphasis is upon the word “absolute”) then human freedom in any real sense goes by the board, and with it human responsibility. God becomes an Almighty Despot, after the pattern of a tyrannical, capricious, “do-as-I-please” oriental monarch; and the upshot is that one man is damned for the sins of Adam, and another is saved quite independent of his own will as a

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moral personality. And in the former case, such damnation is as wicked and unjust as torturing a moral delinquent who was morally incapable of doing other than he did; and in the latter case, such salvation is as mechanical and magical as any to be found in sacramentarian systems of religion.

But supposing we do start out from freedom, how does that help us? Have we not still to regard the sovereignty of God as a necessary postulate of thought? Probably we have. But to construe divine sovereignty in the light of human freedom is a very different thing from construing human freedom in the light of divine sovereignty. If we do the former we shall find ourselves traveling the road along which Augustine and Calvin and others have followed—the road which leads to either the implicit or explicit denial of freedom as a real attribute of man's nature. If we do the latter then we may find it possible to secure freedom and yet hold to the doctrine of the sovereignty of God in the only really intelligible form in which it can be held. After all, moral freedom is a fact that we know; the sovereignty of God is something which we do not truly know, but something which we postulate in response to the demands of the religious consciousness. However much we may argue for the necessity and validity of a theocentric conception of religion, the fact of experience must be given the fundamental position, even while we proceed to formulate or explicate our postulate. We cannot even be sure that the conception of God as sovereign is really a postulate of thought in the way that some theologians seem to regard it; certainly it is not so in the sense that the principle of non-contradiction or the principle of sufficient reason is a postulate of logic. But granted that we are compelled, in response to the demands of the religious consciousness, to take the doctrine of divine sovereignty as a central and determining principle in theology, we must do it in the light of the experience of freedom as an immediate certainty.

How does this help us? you may ask. If we start from the standpoint of man's experience of freedom, instead of from the standpoint of an *a priori* conception of God, how

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does this bear upon the agelong problem of Divine sovereignty and human freewill? Well, it would be too much to say that the problem is solved thereby, but it would not be too much to say that the opposition between sovereignty and freedom is very much lessened. If we construe the divine character from the angle of man's experience as a free, moral personality, we are led to the principle of the *self-limitation of divine attributes*. This is a principle of which most Christian thinkers seem to be afraid. It was one of the doctrines of the Socinians, and most theologians—both Catholic and Protestant—have a genuine horror of Socinianism. Even in circles where Calvinistic modes of thinking are not palatable, religious thinkers are very reluctant to regard man's freedom as limiting the Omnipotence and the Omniscience of God. As Dr. George Galloway says: "Wishing to abandon neither Divine omniscience nor human freedom, they hold both together, usually on the plea that there is here an antinomy which defies solution by mortal powers"; and it puts the theologian in the position of the boy who wants both to eat his cake and to keep it intact. The philosopher, however, must be prepared to face the possibility that one of the two sides of the antinomy is not quite true. If starting out, not from an *a priori* conception of God, but from the realities of moral experience, he comes to the conclusion that the freedom of finite spirits is a reality and not an illusion; and if further he sees this fact to be inconsistent with a fatalistic interpretation of the divine nature and government, then it is open to him to suggest as the only way out of the difficulty that the foreknowledge of God is not absolute, but is relative to human freedom. There are several expressions of this doctrine of the Self-Limitation of God in theistic literature; for example, in James Martineau's *Study of Religion* and in James Ward's *Realm of Ends*. But probably the best statement is that given by William James in *The Will to Believe*, especially in his famous illustration of a game of chess. Old Omar Khayyam uses the analogy of the chess game in order to preach the doctrine of dark, stark fatalism. But William

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James uses it to set forth the opposite point of view. God is the Divine Chess Player and man is His novice opponent. The Divine Expert cannot foresee all the moves that His novice opponent *will* make, but He can see all the moves that His opponent *can* make. He knows every possible move and combination of moves on the "chess board of life"; and whatever move the human agent can make the Divine Expert can make the necessary counter move and so secure the triumph of His purpose and will "at long last." Thus whatever His finite opponent may do, the issue of the game is never in doubt. Because of his relative freedom man can do many things, but there is one thing he cannot do—he cannot finally thwart God's purpose of love for the world. Hence, although the reality of human freedom is thus conserved, the exercise of such freedom can never result in moral chaos in the universe at large, and the ultimate justification of the good is secure. The universe is what Keats called "a vale of soul making." The world is a place of moral adventure, since it is a place of "live options" for finite spirits; yet, despite human freedom, there can be no uncertainty concerning the final issue, though there may be much uncertainty concerning the actual working out of the process. From this it naturally follows that while God can foresee all that a man *may* do, He cannot predict all that a man *will* do. His gift of moral freedom to finite spirits means a *self-imposed* limitation of His foreknowledge. Yet because He knows "the end from the beginning," and also all the *possibilities* of the way from the beginning to the end, the ultimate realization of His eternal purpose is guaranteed.

On this general theory of the relation of the Divine foreknowledge to human freedom two brief comments may be made in closing. The one is that it must not be confused with the conception of a "finite god" who is struggling towards perfection in the face of *externally* imposed conditions; the doctrine expresses the fact of the Divine *self*-limitation, which is a different matter. The other comment is this: there can be no objection in principle to the doc-

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trine of the self-limitation of God. Most Christian thinkers are willing to concede that the Almighty limited Himself both in Creation and in the Incarnation; why refuse to extend the principle to problem of freewill, seeing that it is the only way in which the opposition between Divine sovereignty and human freedom can be lessened? It secures freedom without destroying sovereignty, and it secures sovereignty without destroying freedom. God is still supreme and man is still free; and in spite of man's freedom—or, rather because of and through it—the All-Wise and the All-Loving Father works out His gracious purpose, and the final triumph of His kingdom is secure.

“The Prince of Humanists”

BY HENRY J. COWELL

Officier de L'Instruction Publique de la France

IT IS surely a good and right thing that, in this year 1936, exactly four centuries after the date of the passing of Erasmus from this mortal sphere, we should turn our minds once more to that great figure of the Renaissance of thought and learning.

The career of “the prince of humanists” may be briefly summarized. He was born at Rotterdam, probably in the year 1467. He was the illegitimate son of one Gerard and of Margaret, the daughter of a physician. He attended school at Gouda and at Deventer, and on the death of his mother, followed soon by that of his father, he and a brother were sent by their trustees to a school of the Brothers of the Common Life at Bois-le-Duc. The plague drove him back to Gouda, where his guardians tried by every means to persuade the brothers to become monks. By way of compromise, Erasmus agreed to enter Sion College, near Delft, an institution of the Augustinian order, on condition that he should be free to leave if he saw fit. For six years he lived as a monk, and it was undoubtedly this personal experience of the ways of the monks’ living and thinking which burned into his soul and colored all his subsequent life and teaching.

At length the Bishop of Cambrai engaged him as his private secretary and undertook to provide him with means to prosecute his studies. Erasmus took priest’s orders and went to Paris, where he mainly resided until 1498, gaining his livelihood by instructing private pupils. One of these pupils, William Blount, Lord Mountjoy, invited him to visit England, this being the first of a number of visits to this country. For some years after this, he lived chiefly in Paris. In 1506 he journeyed to Italy, visiting Bologna, Florence, Padua, Venice, and Rome. In 1514 and 1515

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he was in Basle, and from 1517 to 1521 he lived in Louvain. By this time he had clearly shown, by his literary labors, the crying need for reform in the Church. When the Lutheran revolt broke out, Erasmus found himself in a most embarrassing position. Those who stood by the old order accused him of being the author of the new troubles, while the followers of Luther attacked him sharply for what they declared to be his inconsistency in refusing to follow up his beliefs to their proper outcome. From the date of Luther's final breach with Rome, Erasmus' life was really one long controversy. In 1521 he left Louvain for Basle, and in this city, save for a stay in Freiburg from 1529 to 1535, he spent the rest of his life. Notwithstanding the violent controversies in which he was engaged, Erasmus, during his closing years, enjoyed fame and consideration beyond that of any man of letters before his day or since.

All his days he had to fight ill-health. From a comparatively early age he had been afflicted with stone, and as he grew older his sufferings increased. His frail little body was often tortured with agony. For his malady the surgeons of his day could do little. But after each bout he rose up unflinchingly and returned to his work, and he died at last in harness on July 12, 1536, retaining to the end his gaiety of spirit and geniality of humor.

Erasmus was no creative genius, and yet, according to Hallam, the philosopher “diffuses a lustre over his age which no other name among the learned supplies; no one, perhaps, was altogether his equal in extent of learning.” His literary activity was wonderful alike in its range and in its productiveness; his views were broad and sane; and his verve and vivacity and versatility were delightful. He rescued theology from the pedantries of the schoolmen and exposed the abuses of the Church, and if he had not the energy to head a revolution he had at least, in an eminent degree, the courage of the enquirer and the diligence and application of the scholar.

It is of interest to speculate what might have happened in relation to Erasmus and to England if he had made Eng-

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land his residence from 1517 to 1536. During those years he actually lived at Basle and at Freiburg. He may have felt that to make his home within the Empire, of which he was a Councillor, was safer than in France or in Italy.

In England his health was not so good, but he had many friends in high position and, as has been stated, drew substantial revenues, which would assuredly have been increased had he stayed. He would have been entangled rather more closely with the King's divorce proceedings, which separated Henry from the Pope and the Emperor; but he was supple enough and clever enough to evade serious difficulty. He would have shared with Wolsey and with Cromwell the guidance of the suppression of the monasteries. The vast wealth thus set free would have done far more for education, both at the universities and at grammar schools in the counties—perhaps even English schools generally. The actual education would undoubtedly have been humanized. The stores of manuscripts which were wantonly destroyed would have been treasured at the universities, and the intellectual breach with the past would have been avoided.

While his New Testament did directly inspire Tindale and Coverdale, Erasmus' influence in England would have let Tindale do his work at home, and the Bible movement would not have been damaged by Lutheran associations, so that an English Bible, permitted by the State, fostered for official use, might have come about fifteen years earlier, without that jealousy on the part of the Bishops which actually beset it right down to the "Bishops' Bible." The Reformation might have been accelerated, and deprived of much of the opposition which it called forth. "Erasmus," says Dr. W. R. Inge, "desired a Reformation, but not the Reformation which actually occurred."

At this point it may be well to suggest, very briefly, how the influence of Erasmus has persisted in England. Firstly, since Reformation times there has always been in the Church of England a party which has found its final authority where Erasmus found it—not in an infallible Church

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or an infallible Bible, but in the sense of Scripture as determined by sound learning. Thus the candidate for priest's orders promises not only to be diligent in the reading of the Scriptures but also "in such studies as help to the knowledge of the same." Here we may trace the influence of Erasmus' conviction that sound learning is the ally of true religion and the best solvent of ignorance and superstition. Secondly, English theological scholarship is remarkable for the work of outstanding ability it has done in the textual criticism of the New Testament; and in this work Cambridge scholars have taken the lead. Is it fanciful to trace the influence of Erasmus here? The revised text of the Greek New Testament by Westcott and Hort is a monumental work in the true Erasmian succession. Thirdly, Erasmus' intense dislike of extremist and partisan views seems to be reflected in the comprehensiveness of the Anglican Church, which embraces sections whose theological views differ very considerably. This is a source of pride to many Anglicans, who claim also that their Church is a *via media* between extremes. All this accords with Erasmus' own tolerance and with his ruling idea that what was needed was a general house-cleaning but not a complete break with the Mother Church.

Erasmus was one whose mind was keenly observant and unceasingly active. Neither physically nor mentally was he cast in the heroic mould. He could not, like Luther, have stood alone against the united power of Church and State. He was, besides, broad and liberal; he saw too much good in things the most evil, too much evil in the best things, to be sternly consistent or absolutely unyielding. He was well endowed with humor, but was preserved from the dangers of the satirist by his faith in humanity and his sincere piety. He declared that "To be a Christian lies not in being baptized or canonized, or in attending mass; it lies in laying hold on Christ in one's inmost heart and in showing forth His spirit in one's life." What he cared for was practical Christianity—peace, goodwill, justice, righteousness, charity. He was drawn to the Gospels rather than to the

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Epistles. From the beginning to the end of his career he remained true to the great purpose of his life, which was to fight the battle of sound learning and plain common sense against the powers of ignorance and superstition.

Erasmus sold his library on June 20, 1525, to John à Lasco for 300 crowns, on the handsome terms that, though receiving half the purchase money at once, the seller was to be allowed to retain his books until his death. Eventually the volumes passed to the University of Munich.

Erasmus had a marvellous memory. He was himself a kind of living library, for he could recall without turning to the author any passage of which he wished to make use for argument or illustration. He wrote with great rapidity, and had not the patience to subject his writings to careful revision. He threw all his first thoughts upon the paper like diamonds rough from the mine. In the printing house he would race with the compositors to see whether he could not turn out copy faster than they could set up the type.

His last years at Basle and Freiburg were greatly productive, though his poor body suffered more and more, the stone keeping him face to face with death for months at a time. Enormous editions of the Fathers issued from the press, the text corrected and annotated by Erasmus and prefaced with brilliant essays of exposition.

He met his death from an attack of dysentery. He knew himself to be dying on June 6, 1536, although the end did not come until the night of July 11-12. His last words were: "O Jesus Christ, Son of God, have mercy upon me!" "I will sing the mercy and judgment of the Lord." These were repeated over and over again until with his last breath the dying man said, in the Dutch of his childhood, "Liever Got" ("Dear God").

At his death, multitudes flocked from all parts to see his remains. The senators of Basle and the whole university accompanied the body to its resting place in the cathedral church under a monument of Parian marble. His passing was lamented by the republic of letters, and the best brains of the day wrote funeral elegies upon it.

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For the last twenty-five years of his life he was consistently protected, defended, consulted, by Popes, until Paul III offered him a Cardinal's hat and desired that he would settle at Rome.

By the irony of fate, his body was laid to rest not with the rites of the Church of Rome, but with Protestant prayers in a cathedral held by the adherents of the new faith. His adherence to the old religion did not suffice to ensure his reputation as a faithful member of the ancient Church. After his works had been burned and banned in various counties, and after he had been branded at the Council of Trent as a Pelagian and an impious heretic, his writings were officially prohibited by the Church. In 1559 Pope Paul IV not only put Erasmus in the first class of forbidden authors made up of those all of whose works were condemned, but added after his name: “All his commentaries, notes, criticisms, colloquies, epistles, translations, books, and writings.” And yet Erasmus lives in and inspires the minds of men wise enough and broad enough to learn from him.

Professor J. A. Faulkner, in *Erasmus the Scholar*, writes: “No scholar the world has ever known is so sure of immortality. More and more with every passing year his ashes rule us from their urn. More and more the Erasmian spirit is coming to its own. For better or for worse, modern Christendom is penetrated through and through with the Erasmian spirit.” And Dr. Ephraim Emerton, of Harvard University, says: “If Erasmus could have lived up to himself, he would have been the greatest of men.”

Dr. P. S. Allen asks, “Why are people so interested in Erasmus?” He goes on to say: “Serious purpose he had, to serve God with all his strength, in spite of the frail body which hampered him from the first. Wit, brilliance, charm, quick thought and ready tongue, and that open confidence which disarms—all these were his; and he smiled his way into men's hearts long before they realized his wonderful powers. . . . The secret of the remarkable ascendancy which Erasmus held over his world, and after four centuries holds in some measure still, may be found in the com-

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bination of brilliant intellectual gifts with absolute sincerity and enduring purpose. As a thinker, he was not perhaps profound; he had lived too much with his books. His strength lay rather in the power to grasp important truths and to present them with cogency in spontaneous, irresistible eloquence. Moreover, he had a keen sense of humor, and a wit which in its moments of plainest speaking never failed of delicacy. . . . Erasmus has many sides, and whatever subject he touches he illuminates. His intensely human temperament kept him from the pedestal of Bernard; his wide sympathies from the stern convictions of Zwingli or Calvin. His sense of humor preserved him from domineering with Luther; his delicacy from rollicking in the mud with Rabelais; his sincerity saved him from the withering bitterness of Voltaire. Above all, he could not be dull. . . . A man who had been his confessor wrote of him: "There was nothing in his life which was not worthy of Christ."

There has come into fashion of late a habit of what is termed "debunking" well-known characters in history. Erasmus has not escaped. A recently published biography of the great humanist is a disgraceful example of this unhappy fashion. I deliberately refrain from mentioning the name of the author: suffice it to say that, in any case, it will soon be forgotten, while the name of the man he has so unjustly criticized—not to say traduced—will continue to shine forth in undimmed lustre. It is not that we do not want "warts and all" when we think of a great character in history; but we do *not* want the "warts" so emphasized that we cannot recognize the lineaments. Erasmus, like the rest of us, was not faultless; but, as we think of him, let us rejoice that one who knew him well felt able to testify that "There was nothing in his life which was not worthy of Christ."

A Spiritual Slump

BY PROFESSOR JAMES A. MAXWELL, D.D.

W*HAT is it, whence did it come and how will we get out of it?*

The cause of Christ as represented by Christian churches has fallen upon evil days. The moral interests of men are at low ebb the world over. Such statements as these would have been counted the expression of a pessimistic spirit a few years ago, but now it is a very generally accepted fact that we are living a low, slow spiritual life. Faith has weakened, enthusiasm subsided, interest lessened and we are marking time, if not retreating, at strategic points. This is as it appears to us as human beings. I know that the purpose of God in Christ Jesus can never fail. We look for no such thing as defeat to the Gospel of Christ in this or any age. And yet we have a responsibility based upon things as we see them and an enthusiasm or fear that justly grows out of things as we see them. We cannot look at spiritual life and interest less than they once were without inquiring concerning human responsibility for this decline; and while God is omnipotent and His decrees eternal, yet we cannot escape human responsibility for His cause. It is plain to one at least, that to what we have called and counted the cause of Christ decline has come in recent years. And, indeed, a crisis seems impending. I do not say that it is inevitable, but I do say that it is inevitable with our present program. Going as we now go, doing as we now do a crash must come. But it is not necessary, for the Gospel is still "the power of God unto Salvation to every one that believeth." It is quite able to meet all the needs of the human race. Our present spiritual state is no reflection upon the Gospel of Christ. Having said this with which to begin will you hear me while I attempt to show that there *is* a spiritual slump, how we came into it and how we can get out of it.

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We are in a spiritual slump. Our churches, most of them, are only partly filled. It is painful to see the few people that compose a congregation in many a church and to many a preacher; and it was not always so. Physical changes have come, of course, changes in residence, but our churches have not been emptied by removals. If removals have emptied churches in some sections they should have filled them in others, which is not the case. Removals are largely losses, at least to the denominations with which those removing were affiliated. Indeed, some of these empty churches are surrounded by more people who should worship God than they ever were. After all the meaning of removals is explained, our churches are emptied by loss of religious interest. Pews are empty where there are few removals. People just do not care to go to religious services. The spirit of worship has suffered great decline. And so many who do go to the morning service feel their obligation to God so completely filled that a second and evening service has with many become impossible, a decent service, at least. Turning it into a forum for the discussion of public issues only emphasizes the decline of which we speak. It is no solution.

The church prayer meeting is another mark of present weakness. A real prayer meeting is a rare article. To call many of the midweek services of churches prayer meetings is a travesty, indeed. Yet there *are* real prayer meetings, but the prayer meeting *generally* is running low. Of course all of these religious services, Sunday and midweek, are arrangements thought wisest for the cultivation of spirituality and the satisfaction of spiritual longing. Other arrangements may be made for the same end, but they have not been made, and if they have they have not served the same end. Many people have turned their backs upon the services of the churches, more so in the North, I think, than in the South. Go-to-church Sundays, Union services and such alternations and stimulants have not altered the situation. Many things to which we resort in order to improve things are only quack remedies.

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Along with this loss of interest in the worship of God has come also a loss in other things like Missions, Foreign, Home, State, every kind. It is true that people do not have the money to give as they formerly had, but when they do have it, they don't give it. Missionary work with every religious denomination is in great distress. Retrenchment upon retrenchment has taken place until shame and disaster are upon us now in the stations abandoned and the missionaries recalled. It seems almost impossible to stem the tide of decrease in missionary interest. We just cannot look out upon the line along which we have so far come without great apprehension and distressing fear. I frankly say that I do not see recovery in missionary work with the present *modus operandi*.

A third item in proof of the existence of a spiritual slump is the small deterring and constraining influence of Christians and churches upon the world. Formerly certain social evils were suppressed because of the condemnation of living, Christian sentiment exercised. Wrongs were held at bay because of the opposing sentiment exercised by Christian churches. Regard was paid to the will of Christian people. A few weeks since, a judge in a near-by city, openly stated in the case of a certain woman who sued for divorce and alimony upon the ground of her husband's intimacy with the maid, that such was not ground for divorce any longer. That statement would have cost him his position a few years since. It would have aroused the righteous wrath of Christian people in a day. It did not cause a ripple on the surface of the city's complacency. No language can describe the social vileness of this day that flaunts itself in the face of Christians without protest. A prominent judge of this city recently appealed to President Roosevelt to give attention to the social teaching of a certain educational institution receiving Federal aid and recognition, teaching free love as a part of its curriculum. We have heard nothing of this judge's protest.

This is the place to which we have come and the voice of Christian people only feebly lifted in protest and con-

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demnation. What Christian people think doesn't mean much. Our denunciation, if any, is weak, our sensibilities are not easily outraged. We are in a day of alarming indifference and unparalleled lethargy to social and political wrongs. We have been in the day when legislators inquired what Christian people thought of proposed measures, and what we thought was frequently the determining factor. Look now at our Pennsylvania Legislature in its last session brushing aside the sentiment of Christian people as the housewife brushes the cobwebs from the corner. Every vestige of our Sabbath sacredness was repealed and gamblers, gangsters, and racketeers given the right of way. A few years ago we banished from our land the Louisiana lottery. But today Federal stamp is put upon the same thing and state after state has legalized gambling in order to secure support for the aged, indigent and unfortunate. In this our own state the pension for the aged is paid out of the income of the liquor business. Shades of John B. Gough and Wayne Wheeler!

My point is that we face a dormant Christian consciousness, too weak to cry out against great evils. Never before were national leaders who acknowledged the sovereignty of God so few. What this means in defining our present religious state is that to which I point. We do not need to turn to Russia to see a nation that has bowed God out of the universe. We need only to look at our own America and American colleges and universities. The infidel and agnostic dominate almost every faculty of our state institutions and even have a place on the faculty of denominational colleges. It is a day of gross unbelief in high intellectual places. We can count on the fingers of our two hands the prominent men in our state colleges and universities who remain true to the Bible and Christ and the Church. I know that this is a dark picture, but we *must* look at it. No use folding our arms and closing our eyes in holy complacency and say "Oh well, it will come out all right, for God still lives." It will not come out all right, not for us anyhow, unless we do something and do some-

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thing more than we have been doing. We can trust the omnipotence of God, but we cannot presume upon it.

But wait until we look at the way by which we have come into this state. We haven't come into it in a day. It hasn't just arrived. It has been a long time on the way. You must go some distance into the past before you come to its origin. It is nearly half a century since intellectual culture began to show itself in pride and in independence of God. That intellectual pride necessarily brought men into conflict with faith. Conscious of mental power and reach, proud of these things, that which must be taken on faith, and faith only, came into low esteem. Then began a rationalistic movement which was a rebellion against revelation and hence against God, and of course against the trustworthiness of all things that must be accepted by faith. So the Bible, the Deity of Christ and other things went in the rebellion of reason and reasoning against faith. The all-sufficiency of men made dependence upon God needless. This was brought boldly to our attention in Dr. Briggs, Professor McGiffert and Bishop Williams. Now the sense of hopelessness and helplessness is an absolute essential to spiritual life and power, and the day we lost this or these was the day of our spiritual misfortune.

True education leads us to our greater need of God, not to our independence of Him. It leads us into a knowledge of the task which God has committed to men, and so great that He is absolutely essential to the doing of it. "Help, Lord, or I perish" is the cry of the truly learned man, not of the ignorant and uninformed. Students, if your seminary course does not lead you into a greater need of Him you have not been educated here. If you don't need God more when you go away than when you came we have done you no good. If the redemption plan and work of God in Christ isn't greater to you when you go from us than when you came to us we have benefited you nothing. If you don't see Redemption something bigger than enabling a man to go to heaven when he dies then your course

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here will have been of small meaning. If you will come through education to see Redemption the biggest thing God ever did or ever will do, nothing before it, nothing beyond it, nothing outside of it, then you are on the right way.

We have lost the sense of our imperative need of God because of our small conceptions of His Redemption, something for all nations and generations and for the very good of these all, something in the consummation of which all things shall be gathered together in Him, of things in Heaven, and things in Earth and things "under the earth." There are no limits to the dimensions of God's redemptive plan and purpose in Christ Jesus. Steadily and subtly has our need of Him been undermined until the church's undertaking is a merely human enterprise. In such a state prayer is a mere performance and that is just what it now is. The brother who wrote about the prayer wheel being substituted for prayer wasn't so far away if he was thinking of modern prayer. But I do not find this apostasy intentional. No one planned it. We just drifted into it. It came silently and subtly. Men woke up to find that they were in an apostate period. There was no intentional plunging and leaping into new things. It didn't come with the blare of trumpets and the beating of drums. It is a stealthy and subtle a state as ever came upon us. Men woke up to find themselves off the road, but where they left it they knew not. Men find themselves in a desert; they look for spiritual achievements and find none. They are in a fog and bog. They see something that glitters but they are only will o' the wisps, or Jack o' Lanterns, reflections of distant realities. It all takes us back to the pride of human intellect and the consequent despise for the supernatural. The sovereignty of God has been repudiated. That's the situation. We have come to another tower of Babel where men seek to climb up to God by intellectual power. A basic spiritual principle has been violated and a long train of evils has followed this violation. One is the reality of sin.

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We can't have a sinful and depraved man in one who sets himself up against God. Human righteousness is bound to accompany human pride. No man is a sinner who doesn't feel his absolute need of God. Just as human righteousness accompanies human pride so regeneration by God's Holy Spirit passes out from appreciation. And that too is what has happened. "Ye must be born again" is out of date. Sign a card, nod your head, lift your hand, wink your eye, be baptized is the modern substitute for regeneration as an experience for entrance into the Kingdom. Strike the sawdust trail, or something like it, has been put in the place of repentance for sin. Brethren, this apostasy is present with both Fundamentalists as well as Modernists. It cannot produce a stern, rigid, loyal type of Christian. Baptists have surrendered to it. Our Easter baptisms look in that direction. Men lost without Christ, dead in trespasses and sins—this isn't a part of our present creed. We don't believe it, and we don't practice it. Brethren, we are wrong shipped. But we are coming, I believe, to a vital evangelism, and therein surely lies our great hope. But that to which we lead is a restoration of emphasis upon the reality and sinfulness of sin. That to save from which Jesus Christ left the glory which he had with the Father and came to us poor, lost, helpless human beings isn't something cure for which can be effected by an ointment or poultice applied to the inflamed or exposed parts.

Genuine repentance for sin, the operation of God's Holy Spirit making us new creatures in Christ must be put into a light that nothing can obscure and upon a pinnacle above which no human procedure can rise. This dependence upon the operation of God's Spirit must come before every method of evangelism. I don't care the snap of my finger for your methods of evangelism compared with dependence upon the Holy Spirit to convict of sin and renew to righteousness. Evangelistic method is a small matter compared to your concern, your real burden for people without Christ. God's Spirit can make His own method. An indomitable passion, born of God in the human soul, is the first requisite,

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indispensable, and independent of all methods, old or new.

Well, here we are in a very undesirable situation in spiritual things. How will we get out of it? That's the question. I must state several things before I point to the path which, as I see it leads out of this spiritual slump. First, we must realize the seriousness of the situation. If we don't see or don't care then there is no use looking for a path to lead out or lead anywhere. If the situation doesn't distress us then no use wasting breath talking of a way out. A light-hearted, care free, trifling ministry isn't going to meet the demands of this day. I do not think that the present ministry will meet the demands of our day. I will make this plain before closing. I don't mean a ministry that knows no pleasure, has no use for risibles or diaphragm, but get a live ministry in dead earnest.

Another thing: The situation is not hopeless. The Gospel of Jesus Christ is quite adequate as a remedy for this situation or any others. There is no need of Christian people abandoning hope in the preaching of the Gospel, the presentation of the death, resurrection and intercession of Christ, and waiting for a crash to bring a remedy. The devil has not outdone Christ. The essentials of the Gospel, the death, resurrection and intercession of Christ have not failed. They are not insufficient. I just cannot look for something else to remedy what his death, resurrection and intercession have not.

Another thing: This situation should deter no one from entering the Gospel Ministry. The greater the need the louder the call to those who bear His burden. The day affords a challenge by its very needs. The Lord calls loud today for men and women meet to do His will. The call is just to be faithful. We are called to faithfulness and what a day it is to show it! But now for the way out—a ministry with the spirit and passion of Jesus Christ. That's all. He came, lived and wrought and triumphed over all foes. But His was the way of suffering and death. He set the pace for our triumphing service. He struck out the only path to victory—suffering and death. "If any man will

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come after me, let him deny himself, take up his cross and follow me." If any man will triumph together with me let him take up his cross. Exegetically the "cross" here is our self-life, a life to be lost—a life of ease, comfort, popularity, prominence among men. With this cross let him follow me. To where? Calvary. All cross paths lead to Calvary. For what? Listen, my brethren—to suffer crucifixion, to put to death the self-life. That is the program of victory. That is wanting in an astounding measure in the ministry of today. Tell men desirous of other fields of service about vacant churches and the first question by the large majority is "what is the salary?" Not, what is the need of a leader, and what opportunity to advance the Lord's cause, but what do they pay? Such a ministry will not lead us out of our present situation. This is not the spirit of progress. Listen to Him who suffered the loss of all things that he might know him, the power of his resurrection and the fellowship of his suffering, being made conformable unto his death, even the death of the cross. With so much said by Christ of our suffering with him, how we have ever missed this essential note, I know not. It may be that the early misinterpretation of it or the exaggeration of the physical part of this experience has led us astray.

We can get out of this slump if we are willing to pay the price. Young men and women, I point you not to pulpits or prominent places where you may be called great but to altars upon which you offer your lives for his sake. A ministry ready for sacrifice can lead us to victory, but a ministry intent upon what the world holds in esteem never will. The first need of the hour is not conventions, not commissions, not conferences to adjust human differences, but prayer that the ministry of Jesus Christ might come into fellowship with his sufferings. The way of suffering is the way out. Will we take it? If not we may suffer anyhow, for we cannot continue as we are without disaster that will involve us all. It will be punitive instead of productive. We have a serious decision to make. Let us make the right choice.

Baptist History in the Light of Baptist Confessions of Faith

BY PROFESSOR WILLIAM A. MUELLER, PH.D.

INTRODUCTION

THE writer proposes in this brief sketch to present a brief history of the Baptists in the light of their various *Confessions of Faith*. A Christian denomination is necessarily constituted by what it believes to be true with regard to the Gospel of Jesus Christ. By this standard it either stands or falls.

Let it be clearly stated at the outset that the various creeds and confessions which have come down to us through the history of the church grew out of concrete life situations. Peter's Confession "Thou art the Christ, the Son of the living God" came in response to the Lord's query: "Will ye also leave me?" The outstanding confessions of faith of early Christianity, including the New Testament, developed out of the conflict with false teachers without and within the church, namely out of the conflict of Christian faith with Judaism and pagan philosophy. The Lutheran *Augustana* in turn is the confession of the Reformers in deadly conflict with the Roman Catholic Church of their day. And the intense church struggle in the New Germany has again brought forth the children of God who "have given reason of the hope that is within them." In this spirit our Baptist forefathers when called upon by a concrete life situation, when called upon by church and state, have confessed their faith, and again and again they have done this at the peril of their lives. May we as their successors reconsider what they stood for and like them live and defend the faith that is ours by the grace of God.

The first Baptist Confession of Faith originated with one called John Smyth. This interesting man had been a clergyman of the Church of England, but had left that communion

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to become a separatist and independent. His change of position did not remain unnoticed and consequently he had to flee for safety with a group of other believers to the Netherlands. Here, having convinced himself through arduous study of the scripturalness of baptism by immersion, Smyth first baptized himself (since he was convinced of the apostate condition of the church of his day) and then he baptized 41 members of the Congregational church of Amsterdam. Thus the first English Baptist church, in fact the first Baptist church in modern history, came into being on Dutch soil. It was but natural that Smyth should defend the course he had taken and subsequently he wrote a creedal statement in Latin containing but 21 articles. Soon a second Confession followed, containing 38 articles.

Smyth, however, soon repented of his step and he decided to join the Mennonite church. His friends, Helwys and Morton and a number of others, disfellowshipped him, and they in turn drew up a Confession of Faith of their own, and then in 1612 Helwys and his company returned to England.

A close examination of the two Confessions of Smyth and Helwys reveals to us that they agree in the essentials of the Christian faith. God as creator and father of mankind, Jesus Christ as Lord and Redeemer, life everlasting and eternal punishment, these are the pivots around which the faith of these first Baptists turns. Both groups are Arminian in their theological thinking, for both uphold contrary to the predestinarian doctrines of John Calvin, the universal salvation of all mankind. They insist that only believers who have received the ordinance of baptism upon confession of their faith may belong to the church. But these two confessions do not contain a word regarding the mode of baptism. Due to Mennonite influence sprinkling had been adopted by the newly found Baptist church at Amsterdam, and it was not until 1644 that sprinkling was substituted by immersion.

The confession of Smyth differs from that of Helwys in that the former holds the Mennonite ideas concerning the

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negative attitude of Christians toward the worldly powers. Hence, the swearing of oaths, the holding of public offices are forbidden, while Helwys does not object to a believer's occupying the offices of king, prince or magistrate. The Lord's Supper is celebrated weekly. Very strong emphasis is laid upon the duty of the magistrate *not to meddle with religious matters*, and to regard the religious convictions of all citizens as sacred and inalienable.

The *Confessions* just referred to had been drawn up by single church bodies, commonly known in history as the Arminian or General Baptists. It was not until 1660 that Baptists issued a *Confession* that attempted to speak in the name of all their churches. Before we come to this event we needs must enter into a discussion of those developments that led to this united manifesto.

When Helwys and Morton after their return to London had organized the first English Baptist church on British soil, they had to suffer much opposition and persecution. England, under James I, was the battlefield for liberty, political as well as religious. The English people were constantly denied those liberties which the *Magna Charta* had granted them as far back as the thirteenth century. In 1628, they succeeded in wresting from the king the Petition of Rights. Baptists used this time of general confusion and upheaval to strengthen their position. However, the reactionary forces of the kingdom were strong and powerful. Royalists and leaders of the State Church tried their utmost to compel the dissenting Protestant bodies to obedience. But God prospered the cause of the Dissenters, and our Baptist brethren progressed wonderfully. By 1644 there were already 47 churches in the country, all active and alive for God. And when Cromwell came into power, the General Baptists profited by the newly granted liberties, and they drew up their second *Confession of Faith* in the year 1651. This time not a single church, but a body of 30 churches expressed its religious convictions before the world. In this remarkable statement baptism by immersion

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is mentioned, but no particular stress is as yet laid upon its execution.

Very soon hereafter it became necessary that the General Baptists issue a new manifesto of their faith. Cromwell who had dissolved the Rump Parliament in 1653, had assumed the role of dictator over England from 1654-1660. He granted religious freedom to all Protestant sects. But when he died in 1660 the Commonwealth which he had established with the arms of his Ironsides broke down. Charles II was enthusiastically welcomed back to the English throne, and with the advent of his reign a new period of intense persecution of all dissenters was ushered in. The Episcopal Church became again the Established Church. The Act of Uniformity, the Corporation Act, and the Conventicle Act were passed in the sixties of the seventeenth century, which meant that thousands of Puritan ministers, including Baptists, were brutally forced to leave their pulpits and parishes. All this was done in spite of the promises which Charles II had made to the Scotch Presbyterians and to the Baptists to protect their religious beliefs when he would get into power. He shamefully, being a Stuart, broke his word. Bunyan, the author of "Pilgrims Progress" served 12 years in Bedford Jail on account of these persecutions. Baptists throughout the kingdom were slandered as being Anabaptists. To protect their interests, a General Assembly of Baptist churches representing over 20,000 people, met in London in 1660, drew up the so-called "Standard Confession of Faith" under the literary leadership of Thomas Grantham, which they at once presented to King Charles II. The King promised redress, but within a short time after the declaration had been published, persecution began anew. But the fire of persecution only welded the dissenters more closely together. The General Baptists issued in 1678 their "Orthodox Creed" a document much more Calvinistic in tone and emphasis than any of the earlier confessions, but also expressing a greater desire to be at peace with other dissenting Christians.

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We now come to the creedal formulations of the Particular or Calvinistic Baptists.

The first church of Particular Baptists was founded in 1639 by the Reverend John Spilsbury. Owing to the fact that England was quite Calvinistic at this time, the Particular Baptists won a number of very influential men. By 1644 there were already seven churches in the city of London alone. In that same year the first *Confession of Faith* was written by the Particular Baptists. They, like the General Baptists had been charged with being Anabaptists, and in this document they strongly defended themselves against these charges. In this statement, too, we find for the first time in history an article declaring baptism by immersion as the only valid mode of baptism and a condition of joining a Particular Baptist church. The doctrinal views on the vicarious suffering, as well as the deity of Christ Jesus, the election and predestination of the saints, are clearly stated and expressed.

Subsequent new editions of this *creed* came out in 1646, 1651 and 1652. In the latter editions the Particular Baptists avowed their relentless opposition against any churches holding unitarian views.

In 1677 still another Particular Baptist Confession of Faith was published, and this document was but a slight modification of the famous Westminster confession which had been framed in 1648 by an illustrious assembly of 150 members composed for the most part of Presbyterians and Independents. This act on the part of the Particular Baptists was greatly conducive toward creating a bond of harmony between them and other dissenting Protestant bodies in England.

AMERICAN CONFESSIONS OF FAITH

Two American creedal statements deserve mention, the first being the Philadelphia Confession of 1742 which is based on that of the Particular Baptists of the era of the Restoration. Its peculiar features are the articles on the

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laying of hands upon the baptized believer and on the singing in public worship.

The second American *Confession* of Baptist believers is the New Hampshire Confession of June 24, 1830 prepared by Low and Brown.

OTHER BAPTIST CONFESSIONS

Finally mention might be made of the Confession of Faith of the Baptists of Germany which is the work of their pioneers Oncken and Koebner. The same was adopted by the Baptist Union of Germany in the year 1848. This document is still considered as the classical expression of German Baptist beliefs, and is held by most churches. The outstanding creedal statement of the French Baptists is that of the year 1879. It was drawn up by six French Baptist ministers and later adopted by the Baptist churches of France, Belgium and Switzerland.

CONCLUSION

Summarizing, we might say this regarding the intrinsic value and significance of these confessions that in their inception they were primarily intended to be apologetic in character. They were not formal creeds to be laid upon the necks of Baptist believers as unbearable burdens, but rather bold declarations of what Baptists held to be the foundation truths of their denomination. Time and again Baptists have protested against binding creeds, but in days of trial and persecution they were ready to testify to the name of Jesus Christ as their only Lord and Master. That modernism and heresy is not a novel experience to Baptists may be gathered from the history of Baptists in the eighteenth century. Nor have we been spared the danger of a barren orthodoxy. But when the fires of spiritual light burnt low in our Baptist history God raised up men of faith that brought a new challenge to the children of God. Andrew Fuller, the associate and contemporary of William Carey, said referring to the plight of our Baptist churches toward the close of the eighteenth century “. . . had mat-

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ters gone on but a few years the Baptists would have become a perfect dunghill in society." But God raised up a man like Carey, and through this humble cobbler our modern missionary enterprise received a mighty and unforgettable stimulus. God did not forsake his people, and his people again and again rose to the challenge of her Lord and "declared a good testimony" for his grace and truth.

Eminent have been the Baptist leaders of these past 300 years. We think of John Bunyan, the faithful tinker of Bedford, who for the sake of Christ and for the sake of soul liberty suffered 12 years in jail, the man who wrote that immortal allegory "Pilgrim's Progress" which Dr. Johnson, Coleridge, Arnold and Macaulay have pronounced equally fit "for the plowman and the philosopher, the peer and the peasant"; we think of Dr. Gill and Dr. John Rippon, and the three Stennet preachers of London, of Abraham Booth and Dr. Alexander Maclaren, the powerful pulpit orator; of William Carey, the cobbler-missionary who labored for seven years for one Hindu convert, and who became one of the world's greatest scholars in oriental languages and literatures, who gave the Bible to millions of Hindus in their native dialects; we think of Roger Williams who founded the state of Rhode Island in these United States of ours, the first state in the modern world to grant full liberty of conscience to Jew and Gentile, Protestant, Catholic and Turk; and what shall I say of the Ganos, the Fullers and the Judsons, of Dr. Broadus of Louisville and of Charles Haddon Spurgeon of London! These men have wrought mightily for God and with them countless servants and children of God in high and low estate who honored the Lord through word and deed.

What is our answer to the challenge that comes down to us from our spiritual fathers? They stood, to state it briefly, for a few central beliefs: first, our Baptist forbears believed in the integrity and authority of God's Word; secondly, they believed in the spirituality of religion as mediated through the Holy Spirit in the believer's heart; thirdly, they preached Christ crucified, risen and coming

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again; fourthly, they advocated a church which is to be composed of a regenerate and baptized membership, and last but not least, our Baptists held and defended their unwavering belief in man's absolute freedom and liberty of conscience. Truly, ours is a noble heritage. May we, the heirs to such a heritage, prove worthy of our Lord and of those who so valiantly have witnessed for Him in past centuries.

The Historic Baptist Principle in Race Relations

BY REV. RYLAND KNIGHT, D.D.

An address delivered at the joint meeting of the Northern Baptist Convention and the Southern Baptist Convention, in St. Louis, Mo., on Monday evening, May 18, 1936.

WHAT does our Baptist principle, our sense of the inherent worth of every individual, mean in our modern world? What is the mind of Christ with regard to those problems which press in upon us? What would Jesus say to us, for example, with regard to race relationships? Surely our Program Committee has challenged us to do some serious thinking.

I judge that we are all in agreement that only Christ can solve our problems, whether individual or social. The plan of Christ and the motivating power of Christ are essential. Still "we preach Christ crucified, the dynamic of God and the wisdom of God." But to discover the mind of Christ for our problem is not simple. Jesus did not make rules. He did not solve problems. We may rather say He created problems. He threw into the arena of life those essential and dynamic ideals: "Thou shalt love thy neighbor as thyself." "As ye would that men should do to you, do ye even so to them." Then He dared men to live by them. He left it for us, under the guidance of the Holy Spirit, to discover just what it means to love your neighbor as yourself, just what we would have men do for us, if we were in their situation. We must put ourselves in their place. We must have a profound understanding and a quenchless sympathy. Even if the entire population of the United States were Christian and were seeking to solve our problem in accordance with the mind of Christ, we could not expect the solution to spring forth full orb'd. The problem is too intricate, too complex, too delicate, with too many ramifications. Men like Booker T. Washington and John Hope, like Ashby Jones and J. H. Dillard, must patiently blaze the trail, must toilsomely discover the way out.

THE HISTORIC BAPTIST PRINCIPLE

The man who has a glib and ready answer to the problem of race relationships has no serious understanding of the problems involved. Here are two races with different heredity, with different backgrounds, with different aptitudes. To say that there should be identity of treatment for the two races is to ignore these differences. Perhaps the family affords the finest analogy for the understanding of human relationships. The mark of a family is unity in diversity, love dealing lovingly with the dissimilarities, the inequalities of the various members of the family. There cannot be identity of treatment. A young mother was devoted to her husband and her four-year-old son. At Christmas time she gave each of them a razor. Not if she was sane. At Christmas time she gave each a kiddie car. Not if her love was guided by common sense.

But the fact that the problem is difficult makes it more urgent. It would be unspeakably tragic if there should be on the part of Christians or of those who are not Christians the conviction that this problem was outside the range of Christ's program, or that the church of Christ did not propose to come to grips with the problem and seek to do something definite and constructive with regard to it.

Let us first of all face the situation and acknowledge that, while there are multiplied instances of a most beautiful relationship between individual members of the two races, the white race, with its greater strength, and its control over our political, social and economic life, has not meted out even-handed justice to the colored race. Let us begin with our economic life. Here the Negro skilled laborer of equal ability does not have the same economic opportunity which is enjoyed by the white laborer. Many lines of work are definitely closed against him. Where he is employed he is often discriminated against and must work under conditions that are distinctly inferior to those of the white laborer of equal ability. Unskilled labor is further discriminated against and the ignorant Negro is often shamefully abused and robbed by those for whom he works. This fact is so well known and this practice so frequent that there is little

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use in citing particular instances. Probably this economic problem is the most serious and difficult which the Negro faces today.

The facilities which are provided for the general public, whether they are sanitation, schools, parks, etc., provided by the community, or means of transportation and communication provided by public utilities, afford other illustrations of unfair discrimination. Often for first-class pay the Negro receives second-class accommodations. And the discourtesies and often insults which Negroes receive at the hands of minor employees and minor officials, public and private, are such as to make the better class of Negroes avoid as much as possible the use of those facilities, lest they be subjected to these indignities. A Negro pastor of culture and refinement in a city where I formerly lived told me that his wife had altogether ceased using the street cars because of the insolence toward her of many of the street car conductors in that city. That this is not universally true both he and I cheerfully acknowledge.

And when the Negro, smarting under a sense of the injustice he has received either in the matter of employment or of public facilities, thinks of turning to the courts of law, that ultimate citadel of democracy, he is estopped by the conviction that here he cannot always be sure of fair treatment, that sometimes he will be ignored, often he will be ridiculed, and that his chances of securing proper redress are so slim that he does not care to hazard an appeal to the courts. This is especially true in the lower courts with which he has most frequent contact. And when because of these grievances he appeals to the court of public opinion, he finds the community at large either complacent or indifferent. This indictment does not apply to any one locality or section of our country and can be easily substantiated wherever Negroes live in any large numbers.

It would not be fair, however, to attribute this situation wholly to race prejudice. Parallel with it are the treatment of the share cropper by the landowner, the treatment of the unskilled foreign laborer by his employer, and the will-

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ingness of those who can do it to put the burdens of labor on the backs of little children who work under health-breaking conditions in mine and factory. Each of these is an illustration of the tendency of the strong to trespass upon the rights of the weak. It will take place wherever public opinion will tolerate it. It can only be counteracted when those who believe in Jesus' way of living can instill into the conscience of the community the conviction that we that are strong ought to bear the infirmities of the weak and not to please ourselves.

One can readily understand how a sense of injustice, and of impotence in the face of unfair treatment, will rankle in the heart of those who must live under these conditions. To suffer indignity and ill treatment, to know that there is no remedy, no court of appeal, is to live under conditions where resentment is almost inevitable, a resentment which is not less bitter because it must often be silent and suppressed.

Now let us consider that the remedy for these conditions is not to be found in legislation or in agitation, but rather in attitude. You recall that notable word of the great philosopher, Emmanuel Kant: "In all the world there is nothing really good but good will." If each of us of both races will, even in adverse conditions and in spite of all temptation to the contrary, hold steadily the attitude of good will toward members of the other race, seeking ever to make our good will intelligent and active, we will have gone a long way toward the ultimate solution of our race problem. For good will is gloriously contagious, and that attitude can easily be a permeating leaven of friendliness. The greatest Christian service that the races can do for one another and for themselves is to substitute the attitude of friendliness for the attitude of antagonism, to stretch toward one another hands of helpfulness, instead of fists of malice.

Now the works of antagonism are manifest, which are these: hatred, censure, bitterness. These grow fat as they feed upon wrongs that are real or magnified or imaginary, until they have created a condition in which reasonable

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and helpful relationships are impossible. One of the worst features of the attitude of antagonism is the tendency to take the isolated act of an individual or a small group and treat it as typical of the entire race. Something happens, trivial or tragic, and we say: "Ain't that just like a nigger?" or "What can you expect from white folks?" and we have permitted that one act, which is by no means typical of the race, or a true interpretation of its spirit, to blind us to unnumbered evidences of integrity, of helpfulness and of good will which mark the relation of the two races.

It is not outward acts or social differences that are the greatest stumblingblock in the way of right race relationships. It is the spirit of antagonism, with all the ugly brood it generates.

On the other hand is the attitude of friendliness, bringing in its wake the spirit of appreciation, of sympathy and of coöperation. And surely, if one cares to look, there is ample justification for such an attitude. Does your attitude of friendliness urge you to cultivate the spirit of appreciation? I bring to your remembrance some outstanding characteristics of the Negro people:

First of all, their spirit of courage and cheerfulness under the most adverse conditions. Hungry sometimes, mistreated often, poorly housed, and poorly clothed, carrying their full share of the load of hard work, they keep stout hearts and with songs and laughter triumph over the trials of their lot.

Second, the spirit of fidelity and loyalty with which the Negro keeps true to the trust imposed in him. There is time to quote only two sentences from the eloquent eulogy of Henry Grady: "History has no parallel to the faith kept by the Negro during the war." "And when the slave held that charge sacred through storm and temptation he gave new meaning to faith and loyalty." That same spirit still lives and the evidences of it are abundant. It is seen in our homes and our places of business. It has been proved when the Negro has been called to the colors in time of war. It is evident today when the Negro has scorned the red flag

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of revolution and has evinced a practically unanimous loyalty to the government of the United States.

Third, a refusal to be daunted by difficulty and a steady advance which James Bryce has said was more rapid than was ever shown by any other group in an equal length of time. I would not burden you with figures. I remind you, however, that in the sixty-four years from 1866 to 1930 the number of homes owned by Negroes increased from 12,000 to 750,000, the number of farms operated from 20,000 to 1,000,000, and the wealth accumulated from 20 million to two billion, six hundred millions, or a gain of 13,000 per cent.

I remind you, also, that in 1866, 90 per cent of the Negroes in the United States could neither read nor write. That percentage of illiteracy dropped to 70 per cent in 1880, to 45 per cent in 1900 and to 16.3 per cent in 1930.

I went last fall to visit Tuskegee Institute. Founded by an ex-slave without a dollar, manned and managed wholly by Negroes, now directed by its third Negro president, it has grown to an institution of 120 buildings, with a faculty of 200 and 2,000 students. That one institution is a notable evidence to the undaunted courage and the resolution to achieve which marks this remarkable people.

And names like Daniel Hale Williams, in medicine; William DeBerry, in church work; George Washington Carver, in science; Paul Lawrence Dunbar, in literature; and Roland Hayes, in music, are a brilliant galaxy in the diadem of any people. If any one with the spirit of friendliness is seeking for that which is worthy to be praised, he has no difficulty in finding it in the record of the Negro.

The attitude of friendliness leads to sympathy—the desire and the ability to put one's self in the other fellow's place, to understand his situation, to get his point of view, to help him with his problems. It leads also to coöperation—the desire and the ability to work together at our common problems.

It was out of this attitude of friendliness that the Interracial Commission was born, an organization which affords

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the most hopeful method of approach to the race question. In our present set-up those in places of leadership in the white race normally come in contact with the servant class of the colored race and those in places of leadership of the colored race come in contact with the minor officials and employees of the white race, so that there is little opportunity for contact between the leadership of the two races. This lack of contact is a real cause of small racial maladjustment and misunderstanding. But the Interracial Commission, without publicity and with the minimum of organization, asks a small group of men and women of the two races in a given community who are leaders, who are intelligent, who are fair minded, who have the attitude of friendliness, to sit down together, that with the utmost freedom and frankness they may discuss the difficulties, the grievances, the misunderstandings, the desires, that arise out of the fact that two races live side by side. Out of such a meeting they come to a sympathetic understanding and an ability to help one another. Out of such meetings it becomes possible for the leadership of the two races, both jointly and in their dealing with their own group, to work toward the minimizing of misunderstanding and friction, the eradication of causes of bitterness and resentment, and the creation of the attitude of friendliness toward one another throughout the rank and file of both races.

Love will find the way and if we are willing steadfastly to maintain the attitude of friendliness, by this or some similar method the two great races will discover the fine art of living together as good neighbors.

Let us recognize also the necessity of an adequate number of intelligent, trained, sane Christian leaders of their own races to guide this rapidly advancing people. There are many noble examples among them of the sort of leadership needed, but the supply is too limited. Fortunately their preachers have been and could still continue to be their natural leaders. The Negro race is notably responsive to the appeal of Christian ideals. If their teachers and their preachers were adequately trained Christians leaders, the

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Negro race as a whole would turn a deaf ear to subversive teaching and would respond to the moral and spiritual ideals of those who had been with Jesus and learned of Him. Here the white race, with its superior educational and financial resources, can well lend a helping hand.

Specifically this is the task of the Baptists of America. Negroes are predominately Baptists. (They have a saying: "If a colored man ain't a Baptist, some white man done been tampering with him.") Five-eighths of the total Negro church membership is in Baptist churches. The Methodists come second, with about one-third as many church members as Baptists have. So that the white Baptists have the inescapable responsibility and the challenging privilege of helping to provide for our colored brethren the proper and necessary opportunities for adequately training teachers and preachers who will know how to minister wisely to their own people in the things of Christ. There is romance about mission work in Africa. We ought to carry forward that great undertaking and I should be the last to say one word which would retard the evangelization of the Dark Continent. But I should regard the development of the Negro churches of America as the shortest route to the conversion of Africa to Christ.

I am aware of the inadequate training of many white ministers. Both in attitude and in ability we often come far short. But we are trying to remedy this condition. We are constantly seeking to raise the level of intelligence and understanding on the part of our ministers. Let there be no lagging here. But let us at the same time recognize that it is equally desirable that the educational level be raised for our colored ministers and let us stretch forth the helping hand to them, ready to do our full share in the development and education of a competent Negro ministry.

Perhaps the greatest failure of the Baptists of this country is in neglecting this golden opportunity. We seem not to grasp its significance. I believe nothing would contribute so vitally and immediately to happy Christian race relationships as sharing wholeheartedly and worthily with our col-

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ored brethren in their problem of training a sufficient number of Christian leaders and giving to their people as a whole sane and competent preachers and teachers.

I could wish that, as one result of this great meeting of Baptists, a joint commission might be formed through which the three conventions represented on this platform might coöperate in providing such trained Christian leadership. I believe that if the Northern Baptist Convention would take the lead in the establishment of such a commission, the National Baptist Convention and the Southern Baptist Convention would gladly join with them.

God's Soldier: General William Booth

BY THE EDITOR

I HAVE been deeply interested in reading the two large volumes with the above title, which have recently been published by the Macmillan Company. They contain the biography of the Founder of the Salvation Army. The author, Dr. St. John Ervine, is a well-known novelist, playwright and essayist, whose books are read and greatly admired, both in England and America.*

These volumes portray in graphic fashion the motives and the faults of one of the most colossal personalities in the history of the last hundred years. Certainly every minister of the Gospel, every Christian educator, and every student of social conditions, should read and ponder these pages. They ought to be at the elbow of every Christian worker, for ready reference.

"The captains and the kings depart." They leave their mark, for good or ill, upon governments and peoples. They serve their generation and pass on. In a peculiar sense, however, General Booth was a world figure rather than a nation's statesman or monarch or military leader; and his sphere of influence was spiritual rather than temporal. He built for eternity; and his memory will live even when the names of the kings and captains are forgotten.

It is given to very few men to become creators of vast world movements. Martin Luther commanded the forces of reform in Germany and his influence still lives. John Wesley's preaching saved England for God and the Gospel. But the work of William Booth and the spirit of his sacrificial labors have interpenetrated the life of all nations.

This afternoon I was looking through some old bound volumes of the *English Review of Reviews*; and I chanced upon an article by the Editor of that journal, the famous William T. Stead. It bears the title "Our One International

* *God's Soldier: General William Booth.* By St. John Ervine, LL.D. New York: The Macmillan Company. Two volumes. \$7.50.

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Man, General Booth," and contains a splendid appreciation, describing the General as almost the only Englishman of his time who had made a powerful impression upon men of other nations, and comparing him with General Napier, whom he resembled in face and figure, and with Cecil Rhodes, who was another of William Booth's admirers.

It was my privilege to know General Booth personally; and on various occasions I have met and talked with several of the members of his immediate family. The first time that I saw General Booth was more than fifty-one years ago. It was in London, on a Sunday afternoon in the spring-time. He was leading a rather straggling procession of Salvationists on Oxford Street. They were marching toward the Marble Arch to hold a meeting in Hyde Park. The rain was falling in torrents, but the little company seemed rather to enjoy the miniature deluge; for they sang lustily to the accompaniment of drum and tambourine.

The last time that I saw the General was in St. Louis, on the occasion of his farewell visit to America, only a short time before his death. One of the largest theatres in the city was crowded to overflowing, to hear him. The mayor of the city presided, and some of the most prominent business and professional men of St. Louis were seated on the platform. He gave, that evening, a very personal account of his own life, of his conversion, and of his evangelistic labors. At the close he was given an almost startling ovation, the audience rising to their feet and cheering him again and again. One of his biographers has described that meeting in his memoir of General Booth, and refers to it as "one of the greatest moments in the life" of the great evangelist and prophet.

A large number of books have been written to describe the work of the Salvation Army, and biographies of various members of the Booth family have been published from time to time; but the two volumes now before me constitute the most complete review of the Founder and his work that has ever appeared. Let me indicate briefly the impressions of General Booth's character and personality that I

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have gathered from a rather careful and thoughtful reading of these volumes.

William Booth was an autocrat and dictator. A dictatorship is the perfect form of government, provided that the dictator is a wise and good and able man. Booth was such a dictator. He was a benevolent autocrat, wise and able and good. Unfortunately, when he overemphasized the "family" element too strongly in his autocratic scheme he met with opposition; and his son, Bramwell, following a similar policy, met with alienation and bitter humiliation.

The Salvationist constituency was, in the beginning, largely ignorant, untrained and highly emotional. It needed discipline and direction. It needed a firm hand and a "master mind" to mould and systematize and inspire its activities. The early Salvationists needed to be told where to go, when, and how; and when to stop going. Autocratic management was essential to their success. William Booth supplied these needs. Autocracy was necessary in the founding of the Army, as it was later in the formation of a vast and complete scheme of social regeneration.

William Booth was an iconoclast. John Wesley had the impulses of an iconoclast but he always remained within the Anglican Church. He challenged ceremonial rigidity, but he did not succeed in destroying it during his lifetime. Booth soon realized that he could accomplish little by remaining within the confines of any ecclesiastical or sectarian order; so he swung free of all existing churches and denominations. He established a new and informal type of religious faith that was unfettered by the ceremonies of tradition and the stilted narrowness of a perfunctory formalism. Even Methodism could not satisfy him. He sought to restore a Christian attitude and expression that should be joyous, spontaneous and even hilarious.

He was a most skilful organizer. He destroyed that he might build. He lopped off dead branches that living shoots might grow and thrive. Mr. Ervine makes it apparent, through many statements and references, that William Booth was a superb administrator. Every part of the huge

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organism that he created had its definite place and function. He attended carefully to details. Nothing escaped his eye. He guided the intricate and many-sided Movement which he inaugurated with the wisdom of a statesman and the expert skill of the understanding craftsman.

He did more than this, however. He was more than a superior executive; he was an initiator. Perhaps full justice is not done to this fact and its significance by the author of these volumes. General Booth possessed the creative faculty. He did what no one before him had done. Single handed, but under the guidance of Almighty God, he brought into being a massive and world-girdling religious movement, whose influence has continued to grow, and broaden, and deepen throughout sixty years of history.

His was a wholly independent and free-functioning mind; and he brought into being such a mighty spiritual organization as "never was on land or sea." In their general outlook, in their attitude toward humanity and its problems, in their conception of life's real meaning, in their methods of work, even in their dress and demeanor, the Salvationists evinced such a freshness of approach, such striking originality of effort, and such an alert purposiveness, as served to differentiate them at once from all of the multitude of solemn and static religious denominations of the day, and departmental sectarian companies and orders; and suggested immediately to all beholders their likeness to the original apostolic groups, with their vivid experiences and intense convictions. They constituted a unique body of people, created by a unique mind.

Mr. Ervine describes the Founder of the Salvation Army as "a Genius of Religion," and adds that "genius in religion is rare." Certainly "genius" is not one of religion's common words. Its words are faith, obedience, love, service, sympathy, sacrifice, and such like. I do not wholly agree with the author's dictum, however. Certainly the spirit of genius glows in the work of Augustine, St. Patrick, Savonarola, St. Francis of Assisi, Wicklif, Luther, Wesley, and in the ministry of many other less prominent heroes, reformers

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and prophets of the Christian centuries. Nevertheless, in religion as in all other human disciplines, real genius is comparatively rare.

William Booth was undoubtedly a genius. He burst in upon an era that was drab and materialistic and satiated with the ennui of existence, with a new and startling and even violent religious irruption, which spread to the ends of the earth, and which not only assailed the ears but also awakened the consciences and touched the hearts, of millions of people. It was an "amazing novelty" and a seven days wonder; it was also a vast Movement, unparalleled in its operative productiveness within wide world-areas.

This man was a true Prophet of the Most High. The author rightly affirms that he had "an apocalyptic power"; and on another page asserts that "Booth's unquenchable belief that he was a man marked by God for great purposes enabled him to cast off all despair and remain unbowed before the heaviest assaults." Like all true prophets he was heartened and guided by a constant consciousness of God's immediate presence, and of His definite and sure leadership. Only by such inner and comforting consciousness could he have surmounted the scorn and ridicule that attacked the Army and its Chieftain in the early days, or the grave difficulties that opposed its progress through all the years. Only so could he and his followers have won the sweeping spiritual victories that attended the development and extension of the Army's influence. He was God's own man.

With all the qualities that I have indicated, William Booth was also at the beginning and throughout his entire life, a flaming Evangelist. Mr. Ervine says that "his eloquence was harsh, but it filled the heart with fire." It has not been so with many of earth's autocrats or iconoclasts or administrators or creators of great movements, nor with all religious geniuses. Some of the prophets of God, such as John the Baptist, seem to have addressed themselves to the Will rather than to the Heart. William Booth's heart was as great as his will and as great as his mind; in all these

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three particulars he was above his fellows. Some of the most tender and beautiful passages in these volumes refer to his deep and changeless affection for his wife and children. Mr. Ervine says: "William Booth dearly and devotedly loved Catherine Mumford (Mrs. Booth) from the moment he met her to the moment he died, and her love for him was no less; their love was as nearly perfect as human love can be." Like every true man, who has known a great and absorbing love for one woman, he was loyal to her memory through all the twenty-three years that elapsed between the day of her death and the close of his earthly career.

The present biography would have been much more effective, in its total impression upon the reader, if the author had dwelt less meticulously and with less prolixity, upon the unfortunate difficulties within "The Family." It is better for us to forget the alienation of the children, Ballington and Herbert and Catherine, from their father and from the Army; and the subsequent rebellion against the rule of General Bramwall Booth; yet the author devotes some five hundred pages, altogether, to lengthy discussions of these sad events and the circumstances attending them. There was enough in the life and ministry of the great Founder of the Army, and in the unprecedented development of the social, philanthropic and evangelistic work, as it penetrated successfully into every nook and corner of the world, to occupy the full attention of the author, and hold the fascinated interest of the reader, without the long drawn out consideration of incidents and details in connection with divided counsels and conflicts, especially during the years that have elapsed since the death of William Booth. It may just be noted, in passing, that the author's admiration of Bramwell Booth is hearty and unstinted, while his judgment of the present General, Miss Evangeline Booth, is very bitter and at times very cynical.

In closing let me say that in a broad survey of the field that is covered by the author in these volumes, which, in spite of the single adverse criticism which I have just in-

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icated, are a contribution of notable value to the religious history of our time, I find myself especially impressed by the following outstanding facts:

William Booth gave to Social Service its proper place of importance in relation to the entire scheme of legitimate Christian activity.

He made material things almost altogether secondary. By his own example of unostentatious and incessant service of Jesus Christ; by his wholesome, natural mode of living; by his utter repudiation of all secular show and display; by the humility and downright sincerity which characterized his entire career, and which never contradicted his necessarily autocratic control of the methods and machinery of the Army organization, he glorified the spiritual graces and adornments and made religion real and vital in the midst of the age's complexities, and in the face of all "the pomps and vanities of this wicked world."

He made ceremonialism ridiculous.

He emphasized an abounding Christian friendliness as an essential and Christly virtue.

He considered, above all else, in his plans and prayers and efforts, and alike in all social and individual enterprises, the redemption of the human soul and the evangelization of the world.

So this book is well named; and William Booth was preëminently "God's Soldier."

A Scientist's Dying Message

BY THE EDITOR

TO THE religious man the most impressive development of current scientific thought is the swing away from every form of mechanistic theory to a definite faith in, or at least a full allowance for, the supernatural order of the universe. Sir Arthur Eddington declares that science has moved completely beyond the materialistic point of view, and will in all probability never return to it. Practically all of the world-famous scientists of to-day, leaders in every department of scientific research, affirm this belief in no uncertain terms. We think immediately, of course, of men like Sir Arthur Eddington, Sir Oliver Lodge, Sir James Jeans, Prof. R. A. Millikan, Dr. Compton and Dr. Kirtley Mather. I have just read with profound interest the dying words of Michael Pupin, whose death occurred in March of this year. From a humble Serbian herdsboy he became one of America's greatest scientists, holding for many years the professorship of Electro-Mechanics in Columbia University.

When he was very ill, and just a few days before his death, he said to a friend who preserved his words verbatim: "Science gives us plenty of ground for intelligent hope that our physical life is only a stage in the existence of the soul. The law of continuity and the general scientific view of the universe tend to strengthen our belief that the soul goes on existing and developing after death."

Dr. Pupin was a brilliant and very able practical scientist, and the most of his inventions contributed definitely to the sum total of human well-being. To him we owe the intricately conceived loading coil, making possible the great range of the long-distance telephone; the combination of the fluorescent screen with the X-ray, making visible the hidden organs of the body; and many other discoveries profoundly influencing our daily life.

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It is this distinguished scientist and benefactor of the human race who has said: "Why, 'intimations of immortality' began when, as a small boy, I guarded my father's sheep in the pasture lands of my native Idvor. During the long summer nights I contemplated the stars and in the distance heard the reverberating tolling of church bells. It seemed to me then that light and sound were divine methods of speech, and so two questions, What is light, and What is sound, filled my waking thoughts and penetrated my dreams.

"The more I have thought of these things as a scientific man, the more do I realize that my boyhood fancy was correct. When I hear a great musician play Beethoven or Brahms on a violin, I feel he is making the vibrating strings speak a language that is a true message from heaven."

In the last interview before his death, to which I have been referring, Dr. Pupin said further, in speaking of his conception of Heaven:

"It is what scientists call the real world and of which this world is only a picture. All scientific research and investigation are directed toward further revelation of the world beyond. All of this world—the present world—that we know anything about is perceived through the senses. We see a sunset, a rainbow, the stars, the new green of Spring; we hear the songs of the birds; we smell the perfume of the rose; we taste; we feel; but it all leads to glimpses of another world."

In his straightforward manner, as if he were stating an axiom of mathematics, Dr. Pupin affirmed his belief in God: "Wherever science has explored the universe, it has found it to be a manifestation of a coördinating principle, a definite guiding principle which leads from chaos to cosmos. I choose to believe in this coördinating principle as a divine intelligence rather than that the cosmos is the result of haphazard happenings. We can place utmost faith in this divine intelligence. There is dependability, continuity, everywhere present in the universe."

"Then you don't believe science is drawing men away from God?"

"I can truthfully say that in my own case, science has

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greatly strengthened my religious faith," he replied. "The real purpose of science is not merely to make material things, inventions to increase wealth and comfort. If science does not help to give me and others a better faith to live by, a better understanding of the Creator, a closer relationship to God, so that I can better carry out the divine purpose, then I am a failure."

A final question as to what state the soul would occupy when it progressed to what he called the real world, brought this answer: "The soul of man is the highest product of God's creative handiwork. Now, after God has spent untold time in creating man and endowing him with a soul, which is the reflection of his image, is it reasonable to suppose that man lives here on earth for a brief span and then is extinguished by death? That the soul perishes with the physical body? That it existed in vain?"

These words of the eminent scientist, affirming his stalwart faith in immortality, remind me of a recent statement made by Dr. R. J. Tillyard, F.R.S., a distinguished scientist, in answer to a letter which asked the question: "Do you believe that the personalities of men and women exist after the death of their bodies." Dr. Tillyard's answer was: "Most certainly. I hold that survival of human personality is scientifically proved. I marvel at the Church's wavering belief in this central part of Christianity. St. Paul had no doubts about it."

Although the word of the scientist can never be final or authoritative for the Christian believer in matters which primarily concern the spiritual life, because he has a clearer and more authoritative proof within his own conscious experience, it is nevertheless encouraging to note how positive are the affirmations of the outstanding leaders of science in its most advanced development, in their affirmations concerning such stupendously important doctrines as those of God and immortality. Regarding the latter, Sir Robert A. Hatfield, Bart., F.R.S., has said recently: "It would be waste of energy which God does not allow, if we were all made to end in nothing. It is *impossible!*"

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Without drawing any extreme conclusions from such testimonies as those that I have indicated, and their number could be greatly increased, we are certainly justified in making the assertion, without fear of successful contradiction, that the trend of present-day science is overwhelmingly in the direction of a theory concerning God, the soul and the cosmos which is wholly consonant with that spiritual interpretation which is held by Christian people, and which is revealed in the teaching of the New Testament Scriptures.

Our Contributors

Dr. John Pitts is the distinguished pastor of the Myrtle Street Baptist Church in Liverpool, one of the outstanding churches of the denomination in Great Britain. He is well known both in England and America. Dr. James A. Maxwell, whose articles in recent numbers of THE CHRISTIAN REVIEW have attracted much attention, is professor of English Bible in The Eastern Baptist Theological Seminary. Mr. Jenry J. Cowell is one of the leading authorities in Europe on the Huguenots and their history, and is constantly being called upon to give addresses and lectures in various cities of France, Holland, England and elsewhere on subjects connected with his favorite theme. He is an *Officier de l'Instruction Publique de la France*.

Dr. Ryland Knight is a powerful leader in the work of the Southern Baptists, and has had an exceedingly able and successful pastorate in the Ponce de Leon Church in Atlanta, Georgia. The article which he contributes to this issue of the REVIEW is one of the principal addresses delivered before the joint session of the Northern and Southern Baptists in St. Louis. It created profound interest and enthusiasm. Dr. William A. Mueller is at present a member of the staff of New York University, and has just been elected professor of Church History and Missions in The Eastern Baptist Theological Seminary. He acted as Chief Interpreter at the Baptist World Alliance in Berlin in 1934. He has already won enviable fame as a scholar and teacher of rare ability.

Reviews of Recent Books

BY THE EDITOR

YOUTH'S VICTORY LIES THIS WAY. By W. B. Riley, D.D. Grand Rapids. Zondervan Publishing House. \$1.00.

Within the covers of this book are to be found awakening words and wise counsels, growing out of the author's many years of experience with young people, in the course of his remarkable pastorate of the First Baptist Church of Minneapolis. Dr. Riley is not a pessimist although he sees clearly the evils that beset youth at the present time. His attitude is positive, not weakly negative; and with the ardor of a kindly heart he shows forth the way to Christ, and to the very highest type of youth-service. The warnings are intermingled with serious pleas for courage and devotion, while the glory of the Cross illuminates every challenge and sanctifies every appeal.

THE LIVING FOUNTAIN: A SERIES OF SERMONS. By Karl Heim, Ph.D. Translated by John Schmidt, B.D. Grand Rapids. Zondervan Publishing House. \$1.00.

The author is Professor of Theology in the University of Tübingen. Although this university was once regarded as decidedly liberalistic in its theological tendencies the present volume is aflame with passion of evangelistic zeal. Dr. Keim is said to be "the most profound and widely-followed theologian" in all Germany today. A singular and most encouraging change of base, and a distinctly new frontage in outlook, have characterized the development of theological thought in that country during the last ten or twelve years. There is an ever-growing group of these wide awake and staunch conservative theologians. Perhaps the threats and confusions of the Nazi regime have played a large part in this change; certainly they have had a pronounced effect in driving sincere and truth-loving Christian scholars back to God, and to the elemental principles of the faith.

The author of this book sets forth, in sentences of nobility and weight, the absolute sufficiency of One who "being made perfect, became the author of eternal salvation." The messages are simple, straightforward and deeply spiritual; and through their clear and powerful religious phrasing throb the thought-awakening tones of a man who has come to formed and reasoned convictions on the great doctrinal issues. This is a heartening book for all students of religion, and for souls seeking light.

BRIDGE BUILDING. By Herbert Whiting Virgin. Philadelphia. The Judson Press. \$1.00.

For a dozen years the author of this book has been the successful pastor of the fine and fruitful North Shore Baptist Church in Chicago. He knows his message; he sees things clearly, and he understands human nature in its infinite variety of forms. As he well says in one of these sermons, the chief cause of our restlessness and trouble in these times is "the need of spirit touching spirit." Now it is exactly a ministry to this need that these discourses meet. They bring the gentle yet conquering spirit of Jesus Christ into fellowship with the yearnings and desires of the suffering and sinning human spirit. As Dr. Virgin says in his sermon on "Lost and Found," "There will never be intense satisfaction and joy until there is an intense realization of the value of a lost and found soul." The author helps men to discover Christ, to discover themselves, and then, through faith in Him, to discover ways and means by which other souls may be "found" and redeemed. This constitutes the life line of these forthright appeals.

A HELP TO THE STUDY OF THE HOLY SPIRIT. By William Edward Biedewolf. Grand Rapids. Zondervan Publishing House. \$1.00.

Not so many years ago there was a quite considerable complaint that although there were quite a large number of devotional works on the subject, few that were able and exhaustive were written on the person and work of the Holy Spirit. Dr. Kuyper's learned treatise was one of the few. This poverty has been to a great extent alleviated

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by the appearance of many volumes on the general theme in recent years. This is the latest; and although definitely devotional in approach and attitude, it is also thought-provoking, and exhibits a careful consultation of sources. It is saturated with the genius of Scriptural authority, and fortunately attempts no extreme or extravagant positions. The conviction that "this age is the dispensation of the Third Person of the Trinity" pervades the book; and the author depicts in strong language the evil and doom which follow upon the various forms of resistance to the Holy Spirit's influence. The analysis is excellent, and the book should be stimulating to many persons whose ideas about the attributes and activities of the Spirit have been distressingly vague.

RELIGION AND THE SCIENCES OF LIFE. By William McDougall, F.R.S.
Durham, N. C.: Duke University Press. \$3.00.

The author brings together in this volume a dozen essays and addresses on various themes, which have been contributed to magazines and journals during the last forty years, together with three others which have not previously been published. Of these several will possess particular interest for students of psychology and of religion, especially the first, which bears the title that gives the book its name; the second, on "Mechanism, Purpose and the New Freedom"; and the fourth and fifth, which emphasize the importance and value of psychical research.

In general, Dr. McDougall takes the position, so clearly set forth in his *Outline of Psychology* that there exists, in man and in the world outside of man, a definite purposive activity, apart from though related to, those physical processes which occupy so largely the attention of Behaviorists and other modern schools of psychology. Without the existence of such purposive activity religion is an illusion and life becomes meaningless. The author's conception of religion is full and broad, and he would include within the scope of religious experience any and all of those spiritual phenomena in which man comes in contact with Reality, shares it, partakes of it, is influenced by it, and contributes to it. It may be said that the use of the term "Reality" almost as a substitute for God or the Supernatural, by several recent writers, is apt to be vague and not altogether convincing.

Dr. McDougall, here as in all his writings, is thoroughly scientific. His attitude is that of a trained observer of facts. In common with many of the leading scientists of today, he definitely and strongly repudiates the mechanical theories which for so long were advocated and exploited, both by psychologists and philosophers. It may be affirmed, without fear of successful contradiction, that the major trend of science today is in the direction of a spiritualistic interpretation of the universe, and of man's place and destiny therein. The tendency of the essays in this volume which discuss such questions is to show that true science does not in any way invalidate the positions of a Christian theism, but rather leaves wide open the possibility of a spiritual and idealistic conception of the world; although of course it leaves to Christian theology the task of determining the exact nature and the specific functioning of spiritual reality.

In spite of all the splendid achievements of modern science, we live "surrounded on every hand by mysteries." The author stresses the fact that theories come and go; and that such theories as those of the strict determinism of all events, and of the adequacy of natural selection to account mechanically for organic evolution, are now relegated to the "scrapheap of exploded fallacies." This being true, how does science, in approaching the field of Religion, "presume to issue negations"? Man is fundamentally a spiritual being. This truth results directly from observation and experience; it is a truth as well established, as indisputable, as any contained in the most authoritative textbook of physical science. This truth asserts that it is the very nature of man to recognize the true, the beautiful and the good, to esteem highly these things, and to aspire toward them. This truth is not attained by any of the ordinary methods of physical science; it is reached by way of a judgment of value, and is verified and stands firmly established by the universal assent of mankind. It was established "long before science began to take shape," and will still stand, firm and indisputable, when most, and perhaps all, of the facts and theories of science have been rejected, or transformed beyond recognition. Further than this, the affirmation of the supreme values that lie within the domain of the spiritual are quite independent of science, in the sense that no conceivable discoveries made by scientific methods can ever refute or shake them.

Not only will the reader receive a vital stimulus from the essays which especially concern the relations of science and religion; but in those which discuss international, national and domestic questions he will find food for thoughtful consideration. The book is mightily heartening and helpful.

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A PARSON IN REVOLT. By Joseph McCulloch. New York. E. P. Dutton & Co. \$1.50.

There have been many revolts against the inefficiency and spiritual failure of institutionalized Christianity. Quakerism was such a revolt; so was the Salvation Army; so is Buchmanism or the protest of the Oxford Groups. The introduction to this book is written by H. R. L. Sheppard, Canon of St. Pauls, (familiarily known as "Dick Sheppard"), who has himself written a small volume entitled *The Impatience of a Parson*, which proclaims just such a dissatisfaction as one finds in these pages.

Mr. McCulloch is the rector of an Anglican church, and his present contention is that the greatest religious need of today is for "a unanimous, concerted and creative plan, to be put into immediate and practical effect, to establish the Church as the religious leader of the world." This, according to the author, is not being done; and the conception of its necessity is not gripping the minds and hearts of those who should be most deeply concerned for the Church's welfare. The Church has in its higher ranks some of the ablest men of the time; but the discouraging fact, especially to the younger generation, is that even these able men are not doing what they are manifestly well fitted to do; indeed, they seem unable or unwilling to coöperate in removing the traditional accretions and root difficulties which hinder the progress of the present organization, and which frustrate the whole work of true religion; and in changing, spiritualizing and re-creating the entire church fabric.

The author charges that the Church is so absorbed in its "excessive and exhausting busyness" that "its primary purpose of preaching the Gospel to every sinner is crowded out." In clear language he shows how too many clergymen occupy themselves in so fussy a fashion with economic and social and even political questions, with ceremonies or with reforms, or with social action agencies, that they seem to forget entirely that "real religion is a concentration on the essentials of life." These essentials, as the author defines and describes them, are concerned with God; with the inner spirit of man, that spiritual self which the man is; with the rebirth of the self into a higher world, with the effort to secure a similar rebirth on the part of my neighbor, with the establishment of personal relations with God through Jesus Christ.

The individual search for Reality, which is the first beginning of all religion, is discoverable in the experience of Jesus; but "it can never find adequate expression unless it is systematized and gathered into the pooled experience of a Church." What human beings crave today, though with many of them it may be a vague and half-conscious longing, is direct relationship between the inner spirit of the individual and the Spirit whom Christ called the Father and whom all men call God. This relationship can only be found through "the implicit wonder of the worship of God." Unfortunately institutionalism and intellectualism have almost smothered that mystical element which modern Christianity most sadly lacks and more sorely needs.

The evils which the author has indicated in the earlier chapters, the parson's preoccupation with secular jobs, his use of "esoteric phrases" and an exclusive worship, the removal of the Church from direct contact with the lives of the people, and the lack of a prophetic ministry, may all be remedied, the author believes; and in the last three chapters he seeks to "make my impatience constructive" by the outlining of principles which he is convinced will enable the Church to preach the Gospel successfully and play a tremendously revolutionary part in this modern age. These principles, which are practical, suggestive and arousing, await the reader's profound and absorbed attention. Every page of this book holds rich values for the modern minister.

THE NATURE OF RELIGION. By Edward Caldwell Moore. New York: The Macmillan Co. \$2.50.

In preparing oneself to read anything that Dr. Moore has written, one may be comfortably sure beforehand of at least three things; a style as clear as crystal, a scholarly and competent knowledge of the subject presented, and a certain inspirational urge, rather difficult to define, which seats itself at once in the mind of the reader.

In this volume the author proceeds at once to ground principles, and invades the shadowy realm of what may be called religious epistemology. How do we come to know religion and the things of religion? The author's answer is that the knowledge comes not alone through the intellect, but also and mainly through the intuitive reason, and immediately rather than discursively; and that the supernatural, in which God lays hold of the spirit of man, plays also its important part.

Proceeding now to the heart of his theme, Dr. Moore considers the essential nature

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of the religious idea, its objective manifestation in speech, and its fuller and deeper manifestations in worship, in organization, and in the whole of human life.

In the chapters on The Transcendent, in which the relation of Jesus to God, and the intuitions of Immortality and of God are considered, the author reaches the crux of the problem concerning the nature of religion. His argument in regard to the manhood and the Godhood of Jesus will be illuminating to many and convincing to some.

In the closing chapters the qualities of reality and realization are analyzed. The author believes that, even in face of the efforts of science to glorify the importance of outward things, there is no evidence that the struggle for the validation of the inner life is being given up. Indeed, the certainty enforced by all of human history is that in the measure to which the inner life is yielded the outer life is sure to take vengeance on mankind. There is no remedy, no recourse from such vengeance, save in the free allegiance of a man's own soul to that for which religion at its best has always stood. This allegiance to Reality realizes itself within the areas of the True, the Beautiful, the Good; and beyond all else within the realm of the Holy. Through power, obedience and affection man finds in God the perfect and ever-enlarging idea of the Holy; and on the level of these higher elements of life he secures that identification and fulfilment in which the rule of God over man becomes triumphant and the rule of man over himself fully realized. It may be difficult to think of God as a personality, but it is more difficult to think of ourselves at our highest without a God who is a personality. Through fellowship with God, who is Person or more than Person, we realize the idea of the Holy and become in the truest sense religious beings.

Dr. Moore greatly enhances the value of his discussion by constant and appropriate allusions and illustrations from the records of Christian history and from the study of comparative religions.

THE QUESTIONING AGE: SERMONS PREACHED TO YOUNG PEOPLE. By Frank B. Fagerburg. Philadelphia: The Judson Press. \$1.00.

Books of sermons have changed their character in recent years. They are no longer theological or expository or particularly spiritual. They are rather practical, breezy and stimulating. This volume contains a series of bright and vigorous messages from the popular pastor of the First Baptist Church in Los Angeles. He deals with present-day problems in an informing and interesting fashion, and evinces a wide knowledge of newspapers, books, and human beings. The sermons are couched in the language which young people will appreciate—direct, illustrative and awakening.

CHRISTIAN FAITH IN THE NATION'S CAPITAL: A SERIES OF SERMONS. By Rufus Washington Weaver. Philadelphia: The Judson Press. \$1.00.

Dr. Weaver's long and varied experience, as educator, author and publicist, as well as preacher, gives to whatever he says or writes a certain informal authority which commands the attention of the thoughtful man. The title of the seventh chapter in this book, "Religion the Only Sure Ground of a Lasting Democracy," suggests the clue to the entire discussion. The author reviews briefly such urgent topics as materialism, capitalism, unemployment, private property and national recovery, and in each instance indicates the method and adequacy of the Christian faith in dealing with these vital questions. In the closing chapter on "A Religion of Power," he shows, in forthright and convincing words, how the Christian religion, which in the past has been the most beneficent force in human history, offers today to men and nations a spiritual dynamic which will bring them into vital relations with the eternal God. It is not merely an explanation, but rather an experience of the power and love of God; and this above all else our people need. It would be well if this book were in the hands of every Christian, and especially of every youthful and purposeful Christian.

THROUGH SCIENCE TO GOD. By Nathan A. Smyth. New York: The Macmillan Co. \$2.50.

Many of us had the privilege of reading Dr. Newman Smyth's *Through Nature to God*, which was published some thirty years ago. This present volume, written by Dr. Smyth's son, may be loosely regarded as a valuable addendum to the earlier work. It is, however, a fresh development of theory and attitude rather than a mere addendum. The author traverses the field of modern science in an easy and masterful way, setting forth the new approach of science, its replacement of speculation with an

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actualistic scheme, and its repudiation of metaphysics, its abandonment of mechanism, and its presentation of new patterns and new relationships in its conception of time, space, things and Being, creation, force, mind and truth.

In simple and understandable words the author shows that determinism on the one hand, and chance on the other, alike fail to chart with complete precision "the Cosmic Stream"; and stresses the fact that "some dynamic" which he is not averse to call "design" has directed the course of events along this stream. Following logically from this position, Mr. Smyth sets before us the story of life as told in successive steps, with the definite upward trend. Actualism carries on, beyond the realm of biology into the arena of consciousness, and finds here an order of events of a wholly novel character. He meets a confluence of two streams, that of physical events and that of ideas; and gradually spiritual experiences arise and develop. The final question thus emerges, as to whether this lengthy and complicated cosmic stream can be so charted as to make clear a design, seeking to achieve some end. The author believes that it can, and that there is a persistent trend toward ever higher values in conscious experience and realization. The actualistic approach of modern science brings us toward a vital conception of God and of man's relationship to Him. As it thus comes to consider man's place in the cosmic design it finds its best expression in such a religious terminology as that of "man's love of God"; and not in the view that "God creates human souls to be enduring objects of His intimate concern and love." The cosmic design works to produce spiritual realizations in which God becomes the object of man's love. The ethical corollary of this standpoint is that in our conscious experience, where values reach their highest levels, the God who is loved is followed and obeyed, and thus opportunity for moral growth is afforded, and the obligation to follow and obey is welcomed.

Mr. Smyth supports his positions, in this novel but fascinating argument, by frequent references to such authorities in present-day science as Eddington, Jeans and Pupin; and outlines a scheme of reasoning which is altogether worthy of careful and profound study.

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